

# The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.  
OLD SERIES

Jackson, Miss., March 18, 1937

NEW SERIES  
VOLUME XXXIX. No. 11

## Who's Who and What's What

The Southern Baptist Brotherhood will have a banquet in New Orleans on May 12 at 5:30 P. M. the day before the Convention assembles.

March 16 is the day for winding up the campaign Arkansas Baptists are making to pay off their \$350,000 debt. At last report they lacked only about \$20,000.

Last week's issue of the Baptist Courier of South Carolina was a doctrinal number, and all the articles were refreshing, frank and satisfying. Congratulations to Dr. W. C. Allen, editor.

The Dallas Times Herald in commending the Texas House of Representatives for a four to one vote to repeal the law permitting gambling on horse races, says, "The vast improvement in horse breeding has turned out to be nothing more than the breeding of a race of cheap gamblers plentifully accompanied by all manner of crooks and law breakers."

Occasionally the secular press gives an account of some boy or girl who killed his father or mother because the child sought in this way to escape the restraint of parental authority. And from the same news sources you may have learned about one department of the federal government rising up to destroy or neutralize another department because that department put limitations upon the other to which it was unwilling to submit.

**PASTORAL CHANGES:** J. C. McKenzie resigns at Iraan, Texas, to become an evangelist; W. A. Bowen goes from San Marcos to Navasota, Texas; A. M. Smith of Jonesboro, Ark., goes to Eaton Memorial Church, Owensboro, Ky.; Julian Alwood goes from Roswell, N. M., to Harrisburg, Ill.; H. T. Whaley goes from Nashville, Tenn., to Pine Bluff, Ark.; W. A. Carlton goes from Commanchee, Okla., to Carbondale, Ill.; O. T. Moncreif goes from Clemont to Lynn Haven, Fla.; Clarence Patrick from Shelby Falls, Mass., to Greenville, N. C.

Dr. P. E. Burroughs representing the Sunday School Board at Nashville preached Sunday for Pastor H. M. King at Calvary Church, Jackson, and on Monday morning spoke by invitation to the Central Mississippi Pastors' Conference at First Church. He gave an impressive and helpful interpretation of the thirteenth chapter of First Corinthians, which he characterized as the most beautiful chapter in the Bible and the finest thing in all literature. The brethren were deeply impressed with his address and many hearts longed for the full experience and realization of the truth so beautifully set forth in this scripture.

Managers of the Baptist Hospital in Memphis expect to have architect's plans ready in sixty days for an addition to the building, to cost \$350,000. This will make this the largest Baptist Hospital building in the world. The addition will consist of three units, and will provide for 100 more patients, thus taking care of a total of 500. It is estimated that the completed building and grounds will be worth \$3,000,000. The rooms all to be fire proof and sound proof. The Hospital has taken care of 15,000 patients a year. This will enable it to care for 20,000. It is estimated that one-fourth of the patients are cared for without cost, and this ratio will be continued.

## KINDNESS

'Tis sweet to quaff the cup that kindness brings,  
But sweeter far to give refreshing drink.  
From doing good the hand should never shrink  
But speed benevolence on swiftest wings.  
The song of gladness out of sorrow springs  
When noble hearts in deeds profoundly think;  
It makes the keenest anguish quickly slink  
To hear the wondrous chimes that kindness rings.

Adversity like fiercest monsters tear  
The fainting hearts of all the hapless throng  
That daily feel misfortune's ruthless hand.  
Beneficence will every sorrow share,  
And fill the breaking heart with cheerful song  
Spreading a fest of gladness everywhere.

—William James Robinson

Kansas City, Mo.

Look for the report of the Committee on Order of Business for the Southern Baptist Convention. It will probably appear in this issue of the Record.

C. F. Barry, newly elected Sunday School Field Worker, was ordained by Beechland Church, Louisville, of which Rev. C. F. Hinds is pastor. Rev. W. A. Gardiner was president of the council and W. M. Wood led in the examination. Rev. O. M. Huey led the ordaining prayer. Brother Barry has had practical experience as superintendent of Beechland Sunday school.

During the past month we have enjoyed a great privilege in Pass Christian. Dr. and Mrs. D. H. Hall, Jr., and their two fine children, of New Albany, have been with us here. They have been a great joy and blessing to us all. Every one who met them fell in love with them. They left us Saturday and left an ache in all our hearts. While here Dr. Hall completed his Thesis for his Doctor's degree at our Louisville Seminary. They are certainly fine people and we hope they will soon be settled in some good pastorate in Mississippi. They will bless any church. —W. S. Allen.

Dr. Roland Q. Leavell, Home Board Superintendent of Evangelism, spoke to the Central Mississippi Preachers' Conference Monday. He outlined his plan of campaign for cooperative evangelism which impressed us as thoroughly prepared, workable and capable of being very effective. In collaboration with the Baptist pastors of Jackson he is preparing for evangelistic meetings to be held in all their churches beginning early in September and extending over a period of a month. Our people will rejoice to have Dr. Leavell in Mississippi. His wife's childhood was spent in Jackson, where her father, Dr. W. F. Yarborough, was pastor of First Church.

Dr. J. R. Hobbs, pastor First Baptist Church, Birmingham, recently elected president of the Anti-Saloon League of America, will speak in Jackson on April 8th. The dry forces of Mississippi will meet in Jackson on that date. The address of Dr. Hobbs will be at Galloway Memorial Methodist Church Thursday evening the eighth. The speaker is one of the most forceful in the South and is well known throughout the Southern Baptist Convention of which he has been vice-president. He is a native of Mississippi, an alumnus of Mississippi College and has a host of admirers throughout the state. No man could have been chosen who could better present the cause of temperance or give greater satisfaction to our people.

## Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*  
C. Z. HOLLAND, *Associate*

## RESURRECTION SEASON

At this season of the year, resurrection is in evidence everywhere. The dormant life is awaking to meet the spring sun. The flowers are showing their appreciation. Vegetation is putting on its best clothes. Animate nature likewise harmonizes with the beauties which surround it. The birds in solo and in choruses from their choir lofts are making melody.

The resurrection of our Lord was at the proper season of the year. We do well to think much upon it during these verdant days. Our thoughts, however, should be turned to action. We should strive to give expression to our gratitude. Many churches and church members have been as dormant for months as has animate nature. Nature's response to the spring sun should inspire churches and provoke them to emulation. As nature is giving out of its verdure its flowers and its fruits, so should the churches bring large offerings unto the Lord. Those churches which have been living unto themselves, have been hibernating, should at this glad season come forth with their gifts.

The Southern Baptist Convention is not two months away. The boards will make their reports within less than two months. Good reports will inspire the messengers and the messengers will in turn inspire the churches. It lies within our power now before the close of April to make possible glowing reports. Not for the sake of reports, however, should we do this, but for the sake of Him who gave us an example in giving by coming not to be ministered unto, but to minister. Receipts continue to increase, but it is desirable that every church and every member of every church shall have a part in the growing work. Those who have not been active need such revival as generous giving will produce, to say nothing of the reinforcement which such giving will bring to every interest supported by our gifts. The time to begin to assure a great victory is now.

## THE W. M. S. FAITHFUL UNTO DEBTS

With the serious embarrassment that came to the Mississippi Baptist Convention in maturing bonds and past due interest since the early days of the economic depression, there has come encouragement in these latter days. Special debt-paying campaigns were not as successful as some of our people had hoped they would be. A little more than a year ago the Five Thousand Club movement was launched. Immediately the W. M. S. of the State with its efficient, consecrated leadership, got in behind this worthy movement. The women took the lead in securing the memberships and have secured approximately 65 per cent of the total memberships. Had the men of the State matched the women in their efforts, the Club would long since have been completed, but there is no disposition on the part of these splendid women to give up until victory comes.

One is persuaded that the success that has  
(Continued on page 8)



## Sparks and Splinters

Pastor Barney Thames reports thirty conversions in a month in the church at Wellington, Kansas; and the average Sunday school attendance was 1,100.

The program of the Preachers' Conference for South Mississippi was published in the Record last week. The dates are March 22-24; place Mississippi Woman's College.

From Mrs. Percy Ray we learn that Rev. W. Clyde Hankins of Ennis, Texas, has accepted the call to First Church, Indianola and begins his ministry there March 14. The Baptists of Mississippi will give him a hearty welcome.

Isn't it a sight! The congressmen who favor and those who oppose the President's court reorganization plan charging their opponents with being guilty of propaganda! The pot and the kettle are having a Kilkenny time of it.

The "Church Chimes" of First Church, Shreveport, reports: "The Young People's Revival this week has been well attended, in magnificent spirit, accomplished much good, with most deeply spiritual messages from Prof. Chester Swor."

To him that hath shall be given: C. H. Warren recently left \$1,000,000 by his will to Yale University. We do not wish the big schools any less but we do covet big gifts for our denominational colleges where a dollar will do more good.

The country was scandalized by the marriage of a nine year old girl in Tennessee a month or more ago. And now from Vermont comes the account of a child killed by some tot, not over six years old, apparently a deliberate drowning. Surely no section of the land can call another the backward territory.

Before the adoption of the Prohibition Amendment Washington City had 267 places licensed to sell liquor. Since repeal the number is 1,874. In 1935 there were 20,602 arrests for drunkenness in the city, of whom 1,493 were women. That's the sort of temperance they voted on themselves.

The authority of the Bible is Direct. It is spoken directly from God to the mind and the heart of every individual reader. There is no mediator but Christ, and no infallible interpreter but the Holy Spirit. Other men can help us understand it, and we are foolish if we do not get all the assistance from them we can. But they cannot understand it for us. We must understand it for ourselves.—J. D. Mell in Christian Index.

A commission representing the Anglican and Free churches in Great Britain went to Spain to investigate conditions as they affected religion in that country. They reported that the government of Spain is not hostile to religion and does not conduct any campaign of propaganda against it; but that the government is anti-clerical, because the clergy has kept the people subservient to the monarchy, the landed aristocracy and to ecclesiastical control.

Rev. J. M. Cook who has just gone from Shaw to Bowmar Ave., Vicksburg, writes: I feel happy about the outlook. The membership seems to be aggressive and spiritual and the hand of the Lord appears to be directing all affairs. A splendid beginning was made Wednesday night and Sunday while the women observed the week of prayer last week. Preaching, teaching, training, and giving to the whole program of Jesus is our order of service.

The North Carolina Christian Advocate has this word to preachers and laymen: "If you are afraid of the pew get out of the pulpit. If you are in the pew and desire to dictate to the preacher in the pulpit make your way to the 'mourner's bench' or slip out quietly at the back door of the church. For any man or woman who hinders the progress of a church by attempting to boss the pastor and the congregation should have self-respect enough to get out and thereby stop annoying good people and at the same time doing hurt to the church."—Ex.

Dr. M. E. Dodd will preach and Rev. W. L. Compere will lead the singing in a parish-wide revival to be held at Enon Church, Washington Parish, La., July 19-28.

Whitworth College in Brookhaven, a Methodist school, has a Baptist student union. This group recently had Pastor B. Locke Davis to deliver a series of addresses to the college.

At the New Orleans Graduate Medical Assembly, Dr. Lee Wallace, dean of Washington University, said that stomach ulcers are more frequent among women of recent years probably because of cigaret smoking.

During the week of young people's revival in First Church, Shreveport, led by Prof. Chester Swor there were 32 additions. The next week was the men's revival and next week (this week) will be the women's revival.

Senator Sheppard of Texas, referring to the liquor stored in government warehouses exclaimed: "Misery in storage! Crime on deposit! Murder in reserve! Hell warehoused for the future destruction of mankind."

Every now and then something comes up to remind us that the children of this age are shrewder than the children of light. For instance when a prohibition election is declared void by the courts because the law was not complied with in the election.

Pastor A. E. Pardue of Magnolia says the people of Mississippi have received him graciously and his own church is responsive. Recently they adopted the "Prove Me" plan and will for three months test the promise of God to those who give a tenth.

Dr. L. J. Bristow, superintendent of the Baptist Hospital in New Orleans, sent a little book of hospital stories to Mr. Jas. T. Garner of Anniston, Ala., who was ill. He recently died and his widow writes Dr. Bristow that he left the Hospital \$1,000 in his will.

The Brookhaven Ministerial Association has inaugurated a series of brief services on the street on Saturdays. There are lots of places where this could be done profitably. One good result would be to take some of the starch out of the preachers.

The Pullman Company ought to be made to carry insurance for the people whose lives are endangered by men and women who smoke at night. And it may become necessary for them to furnish separate cars for smokers and for those who are nauseated by smoking.

Of the six state owned colleges in Louisiana five have Baptist presidents. Tulane University in New Orleans has Dr. R. G. Harris, an alumnus of Mercer University in Georgia. Louisiana State University in Baton Rouge has Dr. Smith. Louisiana Polytechnic at Ruston has E. S. Richardson. The Southwestern Institute at Lafayette has Mr. Stevens; and N. E. Central State Junior College at Monroe has Mr. Caldwell.

We were once trying to show a young woman who professed to be a Christian and yet who never went to church, the evil of her way. We read to her from her Bible the verse from Hebrews, "Not forsaking the assembling of yourselves together, as the custom of some is," and she naively replied, "May be it doesn't mean that." She was not the first, nor probably the last who tried to believe that the Bible didn't mean what it says. And there are some who have suggested that the United States needs an elastic constitution, that can be turned around and pointed the way you want it to.

Those who are interested in reading short, stimulating spiritual booklets, and in passing them on to help others, will be glad to know of these new ones from the Zondervan Publishing Co., of Grand Rapids, Mich.: An Hour With George Muller, 10c; Dwight L. Moody, a Mighty Man of God by A. C. Mann; A Prayer Answering God, 10c, compiled by A. Sims; Revival In The Scriptures by Herbert Lockyer, 15c; Trinity In The Scriptures, 15c, by Lockyer; The Treasures of the Snow, 25c, by R. G. Lee; One Plus Good, 25c; by Lee; and The Glorious Revival Under King Hezekiah, 35c, by Wilbur M. Smith. These are attractively gotten up in heavy paper binding.

Bishop W. N. Ainsworth, Southern Methodist, and former president of the National Anti-Saloon is seriously ill with heart trouble.

Rev. Wayne Alliston was able to return home a few days ago after three weeks in the Baptist Hospital in Jackson.

The moving picture industry, like the liquor industry, is in some places defying the law. Bank nights have been declared illegal by the courts in many states, but in some places they pay no attention to the law. And in some places the movies have tried to combine forces with the liquor people to secure legislation in their favor.

From the Watchman-Examiner we learn that Mr. Merithew, an officer on a ship forced to land at Jamestown Bay on the Island of St. Helena, found a Baptist church. They begged him to help them get a pastor as they were not able to support one. Not being able to get one, he took a course in Eastern Theological Seminary and after eleven years has gone to shepherd this little group.

The Executive Committee of the Southern Baptist Convention reports total receipts for the month of May to be \$146,723.60. Of this \$59,429.95 was for the Cooperative Program; \$72,408.63 designated, and \$14,885.02 for the debts through the 100,000 Club. Mississippi sent in \$8,266.69, of which \$1,704.17 went to the Cooperative Program, \$5,745.55 designated, and \$816.97 for the 100,000 Club. For the past three months the total of Southwide gifts was \$380,502.19.

On February 21 Dr. S. E. Tull, pastor at Middlesboro, Ky., came to the Lufkin First Baptist Church for a revival. The meeting continued through March 7th. There were forty-four additions to the church, most of these for baptism. Dr. Tull found a warm place in the hearts of our people, and they will always love him deeply. Dr. Tull is a safe, sound preacher of the gospel, and the truth is safe in his hands. Any pastor or church will be fortunate in securing his services.—J. R. Nutt, Pastor.

A biography of Dr. Geo. W. Truett will be written, we learn, by his son-in-law, Dr. Powhatan W. Jones, pastor of First Baptist Church, Tuscaloosa, Ala. This is done by request of Dr. Truett's family. There will probably be two volumes, and they will be issued on or before the year 1939. Thousands of admirers will welcome a life of Dr. Truett, and Dr. James seems to be the logical and proper person to write it. Dr. James has been pastor in Virginia and in Texas and now occupies one of the most strategic pulpits in the South.

### WHAT?

#### FIVE DISTRICT S. S. CONFERENCES

#### WHERE AND WHEN?

Laurel—Monday, April 5  
Brookhaven—Tuesday, April 6  
Louisville—Wednesday, April 7  
New Albany—Thursday, April 8  
Cleveland—Friday, April 9.

#### ONE DAY ONLY AT EACH PLACE.

Program opens each morning at ten, and closes at 2:30.

WHO? The workers in the associational organization; the officers and department officers of each Sunday school. You select the place most convenient to you, and see that all the above workers are present if at all possible.

#### PROGRAM

10:00—Devotional and Why We Are Here—J. E. Byrd.  
10:15—Department Group Conferences.  
11:15—General Assembly.  
11:20—A United Effort for a World-Wide Task—Dr. R. B. Gunter.  
12:00—Lunch served at the church.  
1:15—The Sunday School Board's Program—J. N. Barnette.  
2:00—What Next?—E. C. Williams.

Notice to pastors and workers: Please use these posters to the best advantage, and get your people to the nearest conference.

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CHARLES

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# Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INNABELLE C. COLEMAN, Publicity Secretary

## NO MORE NEW MISSIONARIES AT THIS TIME

Charles E. Maddry

Within recent months, we have visited all of the mission fields of our Foreign Mission Board except Mexico and Nigeria. In conference with missionaries and native leaders in all of these lands we made an earnest effort to find out the minimum needs for immediate missionary recruits. Between the years 1925 and 1934, the Board was unable to send out any new missionaries. During this decade, more than forty of our older missionaries were compelled to retire because of age and the infirmities of age. Thus on all mission fields we found the need for recruits acute and imperative.

From time to time within recent months, we have been able to send out a few new missionaries and thus relieve the terrible strain in some places.

On our recent visit to South America, we saw at first hand, the way in which our work is going to pieces in many places because the ranks of our missionary personnel are so badly depleted.

For many months we have been carefully investigating a number of fine young people who are candidates for the mission fields. Everything was ready for the final tests here in Richmond. We had set our hearts on making these appointments at the semi-annual meeting of the Board in April.

At a recent meeting the Administrative Committee took the whole matter under advisement and decided to recommend to the Board that no further appointments be made for the present for the following reasons:

The income of the Board for January and February was disappointing in the light of the increased budget for 1937. We must not go beyond our income and pile up another large debt to paralyze the Board in its work in the years ahead.

Also, the terrible losses that have come to our churches in the middle west, must surely decrease the income of the Board this year.

Then, too, it is a year of uncertainty and unrest in the world at large, and we must not venture too far from the shore line until there is promise of peace and stability in the economic and business world.

We are bitterly disappointed that we cannot send out these new recruits at this time. We have been out there and seen the needs and our sorrow is inexpressible that the needs cannot be relieved.

Then, too, our young missionary candidates are going to be sorely disappointed that they are turned back on the eve of their long-awaited for appointment.

However, the keenest sorrow of all will be in the hearts of the faithful, tired, and over-worked missionaries who have waited so long for help that never comes.

We have done our best to arouse the churches to a sense of the need on all mission fields. Unless the churches give us the money needed for the work, we cannot carry on the work we have, to say nothing of sending out new recruits.

Unless the churches give more to the Cooperative Program, the Foreign Mission Board cannot reinforce or enlarge its work. We are simply the trustees of the funds given by the churches and we can only administer the funds given by the churches. We must not pile up another big debt.

The present low standard and level of giving by Southern Baptists will never supply in an adequate way the missionaries and equipment in

sixteen countries where the Board is trying to carry on work.

The need is appalling. The Saviour's command is still imperative. Our people have the means sufficient for supplying all of the needs. We pray that God may give us the spirit of sacrifice adequate for this challenging and critical hour.

## NEW MISSIONARIES

At the regular monthly meeting of the Foreign Mission Board, February 18, the following new missionaries were appointed: Rev. and Mrs. W. Dewey Moore of North Carolina and the District of Columbia, to service in Italy; Miss Ruth Mahan of Texas, to open a Woman's Training School in Budapest, Hungary; Miss Martha Ellis of Alabama, to begin a Woman's Training School in Buenos Aires, Argentina.

Mr. Moore has been serving the Anacostia Baptist Church of Washington, D. C., as its pastor for several years. These young missionaries expect to sail April 10 from New York, aboard the S. S. REX.

Miss Ruth Mahan sailed from New York, February 20. Her going out to Hungary at this time is being made possible by Woman's Missionary Union. Two years ago the W. M. U. included in its Lottie Moon Christmas Offering designations of \$2,000.00 for beginning a Woman's Missionary Union Training School in Hungary.

Miss Martha Ellis sailed from New York, February 27, for Buenos Aires, Argentina. Miss Ellis spoke twice last Sunday, February 21, to the congregations of the First Baptist Church, Burlington, North Carolina. These friends of God are underwriting her salary and claiming her as "their own."

## SECRETARY RETURNS FROM FLORIDA

After serving as a link in the Chain of Florida Missionary Assemblies, Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, has returned to his desk in Richmond.

While in Florida, the Board's Secretary spoke nine times about the foreign mission work of Southern Baptists. He spoke in Clear Water, St. Petersburg, Tampa, DeLand, and Jacksonville.

## SPRING MEETING OF THE BOARD

The regular semi-annual meeting of the local members and state representatives of the Foreign Mission Board of the Southern Baptist Convention is scheduled for April 6-8, in Richmond, Virginia.

This will be a very important meeting of the Board. Every state representative is urged to be present.

## REJOICING AROUND THE WORLD

"O, praise the Lord, all ye nations: Praise him, all ye people." Truly "all ye nations" are joining the Foreign Mission Board in praises unto God and gratitude unto the women and men, young people and children, who had a part in helping Woman's Missionary Union to honor God with a Lottie Moon Christmas Offering of more than \$100,000.00 above her goal. Some one has said: "It sounds unbelievable—unreasonable!" Nevertheless it is true that the goal was \$175,000.00 and the Foreign Mission Board has received to date from the 1936 Lottie Moon Christmas Offering \$287,000.00. Hearts around the world are rejoicing and praying with renewed encouragement "Thy kingdom come."

## FOREIGN MISSION WEEK ANNOUNCED

Rev. Claud B. Bowen, Educational Secretary of the Foreign Mission Board, announces that

Foreign Mission Week at Ridgecrest, North Carolina, this summer will be given Southern Baptists, August 8-13, inclusive.

Reservations may be made now to Manager Perry Morgan, Ridgecrest, North Carolina.

## FINANCIAL REPORT FOR FEB. 1937 FOREIGN MISSION BOARD of the SOUTHERN BAPTIST CONVENTION

PROGRAM	\$ 28,526.38
DESIGNATED GIFTS	14,374.71
DEBT ACCOUNT	6,438.43
LOTTIE MOON CHRISTMAS OFFERING	111,759.62
MISCELLANEOUS INCOME	1,249.53
<b>TOTAL INCOME</b>	<b>\$162,348.67</b>

## NEW BOOK RECEIVING BANNER SALE

From the moment of the pre-announcement of Dr. Everett Gill's new book: "Europe: Christ or Chaos?" orders began flowing into the sales department of the Education Department of the Foreign Mission Board. More than six hundred copies were ordered before the book came from the press.

Few books have ever received a heartier welcome or a better sale. No one feels that he can afford to miss this new book (only 40 cents) about present day Europe.

## A COLUMN OF BARGAINS

### Some Exchanges:

One movie ticket OR two New Testaments in the Chinese language.

One movie ticket OR the support of a Bible woman for four days visiting ten homes a day—forty families touched with the gospel.

One \$5.00 hat OR a student in a Baptist school for a month.

One \$5.00's worth of football tickets OR the support of a native pastor for two weeks.

One coca-cola OR a Bible woman for one hour of telling the story of salvation.

One afternoon of automobile pleasure riding OR a patient in a Baptist hospital in China for a week.

### For Sale:

A living memorial honoring that loved one whom God has taken home: namely, a modern up-to-date and adequate hospital building to replace the three small, inadequate and separated buildings in Chengchow, China. Only \$25,000.00 American money will build a \$100,000.00 plant in China today.

### Wanted:

Earnest, information-filled prayers of love for God's work around the world.

### Wanted:

Some one to have the joy of keeping the three orphaned children of a late Chinese pastor who gave thirty years to the ministry in China. On a Chinese pastor's salary he could not "lay up" for these days when his children face life without him. Five dollars apiece per month will support and educate these children of this pioneer pastor who was worthy and faithful unto the end.

### Lost:

Some one is losing the joy that will come upon beginning to tithe God's investments, and to add a love gift now-and-then that a cup of joy may overflow.

### For Sale:

The privilege of following the sun around its orbit and never seeing it set. Price: the support of a missionary in the Orient.



# EDITORIALS

## MAINTAINING THE BALANCE

It is a common saying that duties do not conflict. And most of us have a profound conviction that the Bible does not contradict itself. And yet every now and then some one says, "How do you reconcile this passage of scripture with that?" This is not asked captiously, nor in any hostile spirit, but by people who are sometimes puzzled and need help. Such an attitude ought to be encouraged, and such inquiries ought to be met fairly and answered honestly, if they are answered at all. There are difficulties in interpretation. The difficulties are our challenge to study the Bible, and they are proof that the Bible will never be a wornout book. We will always be following on to know the Lord. A book that does not make you work your mind will do you no good. That's what worthwhile books are for. Thank the Lord for a Bible which invites to continuous study, and that amply rewards the study.

Here are two passages of scripture which are needed to balance each other. One says, "Do not your righteousness before men." The other says, "Let your light shine before men." They seem to neutralize each other. But this apparent conflict gives nobody any trouble who reads carefully the whole sentence in each case, and the connection in which each occurs. Many passages of scripture explain themselves clearly when the whole passage is quoted. That is true of other documents as well. Things that seem to conflict are seen to be in agreement when read in full. For example the second amendment to the Constitution of the United States says, "The right of the people to keep and bear arms shall not be infringed." But there are laws in possibly all states against carrying concealed weapons. The point is they must not be concealed. For when they are concealed then the question of motive comes in. To conceal them implies a bad purpose.

That is exactly paralleled in the case of the two passages of Scripture above quoted. We are to let our lights shine before men; but we are not to do our righteousness before men "to be seen of them." If this were merely a matter of clearing up an interpretation, we would not spend much time with it. But it is a matter that determines the value of our religious services, and reacts in making or marring Christian character. It is a question of the motive which inspires the act.

Remember that Jesus spoke both these sentences, and that he spoke them in the same discourse, the sermon on the mount. One is found in the fifth chapter of Matthew; the other in the sixth. He tells us that we are the light of the world; that a light must not be hid under a bushel, or a bed; it must be put on the lampstand that all in the house may see. The purpose is that others may see, "may see your good works"—and "may glorify your Father who is in heaven."

The same act may be good or bad, conditioned on the motive which prompted it. As done by one person it may be good, as done by another it may be bad. Do you do it to honor the Lord, or to magnify yourself? Probably every one of us has to be on guard here, and that all the time, whether it is giving, or praying, or fasting, or what not. Our motive needs to be brought under examination and discipline. The highest and best religious service may be discounted by a wrong motive; preaching, praying, singing, giving and all the rest. "Search me, O God, and know my heart; try me and know my thoughts, and see if there is any evil way in me, and lead me in the way everlasting."

Don't quit because your motive is not what it ought to be; but ask God to help you to make it what it ought to be. Now and then some brother says he had thought of writing something for The Baptist Record, but he didn't want to boost himself. We owe it to God and to men to witness to the truth he has given us or the

experiences by which our own souls have been enriched. If it is done for His glory and to forward His truth or work, then it ought to be done. If one thinks his motive is not good, he ought to take that to the Lord for correction.

## MANUFACTURING PUBLIC OPINION

There are three things which are closely related when we discuss public opinion. One is discovering what public opinion is. Another is leading in the forming of public opinion. And a third is manufacturing public opinion, that is creating a fictitious public opinion, or making that appear as the opinion of the majority which is the sentiment of an organized minority. The first two are legitimate and helpful. The third is vicious and is bound to result in confusion and ruin in the end.

There are some news periodicals which profess to be, and some of them doubtless are, in the business of simply finding out and letting it be known what the people are thinking and saying. There are other news periodicals while not specializing in discovering what people are thinking, at least give a column or a department in the papers to the "voice of the people," or some such avenue of expression. It is good to know what people think, and it is good to stimulate them to think. The opportunity to express their thoughts helps along this line in a secular paper, religious paper or a church or anywhere else. It is subject to abuses but it is working along the right line.

Another thing is to try to guide the opinions of the public intelligently, morally, wholesomely. This is or ought to be the editorial policy of papers whether secular or religious. It is the province of the school room also, and of the pulpit. It is a great responsibility and should be employed most conscientiously. The man or institution that misleads people in their thinking is one of the devil's chief agents.

But one of the most vicious things today among those who would carry through any project is to manufacture public opinion, or to make that appear to be the will of the people which is the will of an organized minority. This is simply to create a fictitious public opinion. No age has been wholly free from it and no country is immune to it. We can't say "It could not happen here." An example of this sort of manufactured public opinion is given us in the Gospels where Pilate asked the people whom they wished released, Jesus or Barabbas. The chief priests stirred up the people and made them cry out "not this man but Barabbas." This was not the voice of the people, but the voice of envy and hate that used the people as a ventriloquist uses a puppet.

In Russia today the leaders tell the people what to think and what to say. It is no less true in Germany and in Italy. There is no such thing as a free press. The people are fed red pepper and told to blow hot. Only such things are allowed to be published as suit the leaders. The people know only what they are told and are not allowed to tell what they know. Public opinion in those countries is simply manufactured opinion.

Does somebody congratulate himself that we are free from any such conditions in this country? Then he is simply pulling the wool over his own eyes, or allowing somebody else to do it. The manufacture of public opinion, or the suppression of it, which is another way of saying the same thing, is not so bold (not so honest) in this country as in Germany, but it is often quite as effective. Few candidates for public office can call their souls their own. They must keep an eye on Washington before they open their mouths, or even start their minds to work. There are editors aplenty who dare not venture an opinion at variance with the machine. There are people employed by some bureau or government department who know their bread and butter depend on their echoing the voice of their superiors. And whenever a matter of dispute is before Congress, groups of men in this profession or that race to see which one will assume to

be the spokesman or mouthpiece to pronounce for or against, in order that the word may go out to the world that this "association" or "guild" is for or against. And the headlines in the papers next day will herald to the world what somebody wants the world to believe is true whether it is or not. It is quite common in America as in Russia for organized minorities to speak for the "people."

## MEETING EMERGENCIES

The feeding of the five thousand men must have made an impression on the Twelve almost unequaled by any other incident of the life of Jesus, for it is the only miracle related by all four of the Gospel writers. Not even his birth or his ascension is given by all of them. Of course his death and resurrection are included in all accounts. But the feeding of the five thousand is the only miracle, outside the resurrection and ascension, related by all four. This is due possibly to the many people involved in it, and to the fact that it was at the turning point in Jesus' ministry. It was in more than one sense an emergency or crisis.

It was a crisis in that it enabled Him to make clear the character of his mission, as a spiritual rather than a civil leader. But it was an emergency in that it showed how he faced a critical situation, and turned defeat into victory.

Emergency has come to be a front page, and every page word with us in the past few years. Most of the things which have been done have been under what was declared to be an emergency. All the banks were closed. The alphabet was practically exhausted in organizations to meet the emergency or emergencies. But we are not here concerned with contemporary history primarily. We are reviewing an incident, if not an epoch, in the life of Jesus.

This "emergency" was brought about by a combination of events. Probably all of them are. Here are some of these. There had been a period of rapid growth and expansion, and consequently of wide-spread excitement and interest. Never in the history of Israel, never in the world, had there been such a religious awakening. It started with John the Baptist and spread rapidly with the ministry of Jesus and the Twelve whom He had sent out. No such crowds had ever been seen at any religious gatherings. They were pressing upon Him so that there was no opportunity to eat. Jesus describes the condition thus: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it as by force." Healthy revivals carry unhealthy possibilities in them, both in religion and in business. The nineteen hundred twenties are followed by the nineteen hundred thirties.

The death of John the Baptist put the whole leadership of the religious movement into other hands. As John decreased, Jesus increased. The Twelve came back from a mission tour amazed at the effects of their own ministry. It was a time of danger by reason of the great success they had. There was danger that the people would be excited beyond control and beyond spiritual health. But there was danger that the Twelve would have their heads turned. This is shown in Jesus' reply to them when he said, "I saw Satan fallen like lightning from heaven . . . Nevertheless in this rejoice not that spirits are subject unto you; but rejoice that your names are written in heaven."

The awakening of religious interest was also accompanied by rising opposition and Jesus avoids precipitating a conflict by retiring to desert places. All these reasons combined to make it needful for Him to retire to the other side of the lake. But even here the people follow Him. And a new emergency arises. Jesus and the Twelve had crossed over to this uninhabited region to rest. But the people follow Him, because of the signs wrought on the sick. What shall be done with all these people? Jesus had come here to rest. And now this was impossible. Will he refuse to have anything to do with them? Will he seek again to escape? No the record says He welcomed them. Emergencies are

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Thursday, March 18, 1937

not solved by running away. They are the challenge of God to the best that is in us. They are not accidents. They are our opportunities. The things we complain of as disappointments are open doors and trumpet calls to service; or to preparation for service. Boldness is the best tactics, whether it be in an individual or in an army of millions.

And when this opportunity is met, another presents itself, again appearing as an impossible situation. The people stayed late. It was nearing sunset. There was nothing to eat, and no place near where they could get it. To disperse and return to their homes meant fainting on the way for some of them. Jesus felt it acutely and recognized some responsibility. Some others saw it, but they disclaimed any responsibility: "Send them away." But Jesus said, "They need not go away; give ye them to eat." If conditions are bad, all of us must face them. An emergency is a thing no man may shirk. All of us must help to work it out. We dare not throw up our hands. Something must be done about it. We must not delay; but we must not be stampeded. Look around and see what can be done. Hunt for something to relieve this distress; an NRA or an RFC or an AAA or something.

Well they found somebody, a lad. They found something, five biscuits and enough little fishes to make a few sandwiches, about enough for one hungry man. But what are these among so many! It seems utterly inadequate. It was utterly inadequate; except that it was brought to Jesus. You can't solve emergencies when you leave God out. You can solve any emergency when it is brought to God. To reckon without God is to despair. To depend on Him is to inspire hope and courage, and to insure victory. Others may not believe it; but you and I do. "The young lions do lack and suffer hunger; but they that seek Jehovah shall not want any good thing." How do you reckon this lad looked when they asked him for his lunch basket? And can you imagine how he looked when he saw it multiplied to feed 5,000 hungry men? He never forgot that day.

We must pass over much of the beautiful story; the grassy slope, the gaily dressed folk in groups like flower beds; the orderliness, the reverence, the quiet expectancy and wonder, the eager hands held out, the hungry mouths satisfied. They all ate and were filled. Our concern is not with that just now. There was another emergency. Jesus was the sort of king they wanted. A second term, third term, a lifetime. Make Him King! The shout went around and went up. And the disciples were more than willing. But this would spoil his whole plan and purpose. No, he didn't want to be that sort of king. He would not be. Here was danger of insurrection. The old patriotic spirit flared up. But he would have none of it. His kingdom was not of this world. He would suffer no such appeal to his vanity. He must save these people from their own misconceptions. He met it promptly, unselfishly. He hustled the Twelve off to the boat and told them to get home. He was not after getting himself elected to office. He dismissed the multitude and stole away in the twilight to spend the night with God in prayer and meditation. His emergencies were many and varied, but he met them all and lost out in none.

One does not have to be long in the State Conference for Sunday school workers, to find that we have a great task ahead of us. The Lord has blessed Southern Baptists in some respects above any other body of Christians. While the Sunday school attendance has decreased in many denominations, it has increased among Southern Baptists nearly a million and a half in the past twenty years. This increase was attributed by Mr. Ingram to the facts that our people have kept the Bible at the center of all our teaching, have stressed evangelism and have kept on the job with an efficient organization. But while we have an annual increase in attendance of something like 200,000, the increase in population has been 500,000 annually. Thus relatively we are losing 300,000 people who ought to be enlisted.

#### AN OPEN LETTER TO: DR. R. K. MAIDEN By A. E. Pardue, Pastor Magnolia Baptist Church Magnolia, Miss.

I have heard and read all the arguments advanced in support of non-tithers. "They are not convincing. They are too far fetched and flimsy. Too much inference and assumption." (Baptist Record Feb. 8th, page 2.)

1. "Too much inference and assumption."

"It would be a safe guess that not one in a hundred (Southern Baptist) is a tither."

The W. M. U. claims about one hundred thousand tithers, not mentioning tithers among men. Without much effort you can see where your ratio is badly wrong.

"So it can be safely claimed that almost all that has been done in the world in carrying out the Great Commission has been the work of non-tithers."

Upon the record of what historian do you base your remarks as to the non-tithing of the Christians of the first century?

The Lottie Moon Offering in the church I serve was \$190.00. One tither gave one hundred dollars of that amount, and about 50% of the remaining balance was given by tithers. Yes, those tithing are relative few, yet this small group will give about 40% to 60% of the monies received, in churches where tithing is taught.

No, His blessings are not contingent on tithing for He sends the showers on the just and unjust. However Malachi 3:8-10 has been tested and scores have testified that God is not slack concerning His promises.

2. "Too far fetched and flimsy."

Your plan seems to be based on II Cor. 8 and 9, and I Cor. 16:1-3. But these glorious passages must be discarded on the same grounds that you discarded tithing. These passages refer to special collections for the poor Jews in Jerusalem. Where is your scripture for supporting the New Testament church?

3. "They are not convincing."

Until you quote at least one scripture which has no reference to the Jews and refers to the support of the New Testament church, I shall continue to give at least one-tenth to the support of the program of the church.

4. Admitting:

Much has been taught (largely by reference) relative to blessings coming to the tither that are not scriptural. Tithing is not a cure-all. There are some experiences common to both saint and sinner. The best people that ever lived, experienced reverses and sickness and even death. But in the life of an obedient Christian these experiences refine, where in the life of others these experiences come in punishment and condemnation.

Evangelist A. D. Muse on last Sunday concluded a good meeting with Pastor T. P. Simmons at Eagle Lake, Fla.

Dr. J. H. Winstead has resigned the care of the church at Desloge, Mo., to take effect June 1st. He is a Mississippian who ought to be brought back to the state.

Thirty-three churches and mission stations are cared for by students of Acadia Academy, a Baptist mission school in the French section of Louisiana.

Rev. Andrew Bruce Sides died in Memphis March 14. He had been pastor in Mississippi and Arkansas. His later ministry was at Wynne and Marvel, Ark. One of his brothers, Jessie Sides, lives at Walnut, Miss.

Our people were mighty glad to see and hear Dr. J. E. Byrd at the State Sunday School Conference. While the doctor does not allow him to resume as yet his previous pace, he is a great inspiration to our Sunday school and evangelistic forces.

His friends regret to learn that Pastor R. L. Breland of Coffeetown has been suffering for nearly three weeks with influenza. It is hard to stop him from work, and any Sunday that he misses an appointment is a sore loss to his people.

#### LAFAYETTE COUNTY CHURCHES



DR. F. M. PURSER  
Pastor First Baptist Church  
Oxford, Miss.

He sees through things and sees them through.

Under the leadership of that princely pastor, Dr. F. M. Purser, a program of information was put on in ten churches of Lafayette County, March 1-5.

State workers included Auber J. Wilds, C. Z. Holland, Miss Evie Landrum and A. L. Goodrich. Dr. Purser and several good Oxford men and women also made addresses. Each church had a different speaker for each of five nights.

Subjects discussed included Sunday schools, B. T. U., W. M. U., Cooperative Program, Stewardship and Evangelism.

Dr. and Mrs. Purser worked tirelessly in arranging for transportation, and the countless other details connected with the week's work. It is still a mystery how they do so much.

Such work and such programs could be arranged in every association in Mississippi and there is no way of estimating the value of such a program if carried out, following up and carried on year by year.

Before the week was over, several B. T. U.'s, Sunday schools and W. M. U.'s were either organized or planned for. Several indicated their intention of tithing as well as subscribing for the Baptist Record. Anchor church made plans to put the Record in one-half the homes.

Brethren Holland and Goodrich were guests of Dr. and Mrs. Purser while Miss Landrum stayed with the Wilds. Each one declared their hosts to be the best.

During the week the hospitality of the following homes added to the pleasure of the visiting brethren and sister: A. B. Hargis, E. N. Bigham, Jr., H. B. Howerton, Christopher Longest, Audley Avent, A. B. Webb, Mrs. L. P. Leavell.

Some of the brethren who prepared papers for the Preachers' Conference in Jackson Monday were kind enough to give the editor permission to publish the papers in the Record, and they will appear in an early issue, or issues of the paper. These were highly appreciated by those who heard them and will be by those who read them.

We were told a few days ago of a recent occurrence which indicates that God is working right here in this world, and that his warning, "Touch not mine anointed, and do my prophets no harm," still needs to be laid to heart. A young man, a student in the Baptist Bible Institute, was pastor of a church between here and New Orleans. He felt conscience bound to oppose the operation of slot machines as a form of gambling; also he opposed the use of public school building for public dances. For this he was persecuted by some in the town who brought influence to bear on the church, reducing his salary to where it was impossible to live on it. He suffered financially but was faithful to God. One of the school trustees met him and publicly cursed him and reviled him. The young man said simply, "I will pray for you." But the angry official said he didn't want his prayers. In a short time the young pastor was compelled to preach his farewell sermon. As his sermon was finished, the news was brought that the man who had cursed him had died.



## THE WORK OF YOUR EVANGELIST

The work of your evangelist is primarily missionary evangelism—going out into the highways and hedges. At least twenty of the churches served by your evangelist last year were out in the country. Some meetings were held where there was no church organization. Only five meetings were held with full-time churches. Of the seven churches served so far this year, five are country churches.

It is well enough for your evangelist to hold meetings occasionally with strong churches; but he wants and needs to spend most of his time with the weaker churches. He would like to spend some time, this year, in un-occupied territory. Pastors or laymen (women included) knowing of such possibilities will please contact me.

The work of your evangelist might also be termed Stewardship Evangelism. Seeking to instruct, enlist and strengthen the saved in the enterprises of Christ's Kingdom. To this end, in addition to his preaching, the evangelist has been teaching classes in "Baptist Building Towards a World Program," "Building a Stewardship Sunday School," and brother R. Q. Leavell's fine book, "Winning Others to Christ."

So far this year, your evangelist has made twenty-seven chapel talks in public schools and colleges. We prize such opportunities very much and seek to make the most of them.

Thus you see that the work is varied. It is likewise very interesting and, although the immediate returns may be small, we believe under God, there will be future fruitage. We crave your prayers.

As you read this, your evangelist will likely be taking a few days' rest after about nine weeks' service. So far he has no engagement for April. Help him to keep busy. Address him at Box 530, Jackson, Miss.

Yours in Christ,  
Bryam Simmons

## CONVENTION COMMITTEES

Dr. Everett Gill, Jr., host chairman of the Southern Baptist Convention meeting in New Orleans, May 13-16, announces the chairmen of the important local committees to which communications should be addressed. All inquiries relative to financial arrangements with the Auditorium or Convention agencies should be addressed to Dr. John A. Huff, First Baptist Church, Chattanooga, Tennessee, general chairman of Business and Finance.

Host Chairman: Everett Gill, Jr., St. Charles Avenue Baptist Church.

Auditorium and Exhibits: Mr. Joe Santo, Memorial Press, Baptist Bible Institute.

Banquets: Dr. A. Best, 2459 Gladiolus St.

Finance: Mr. Allen D. Oden, 2011 Broadway.

Homes: Mr. A. L. Kirkwood, Coliseum Place Baptist Church. (Make reservations immediately.)

Hotels: Mr. E. G. Hightower, St. Charves Ave. Baptist Church. Copy hotel rates furnished on request. Make reservations direct.

Information: Rev. J. D. Carroll, Coliseum Place Baptist Church.

Music: Rev. J. Herrick Hall, First Baptist Church.

Publicity: Prof. E. O. Sellers, Baptist Bible Institute.

Sunday Supplies: Dr. W. W. Hamilton, Baptist Bible Institute.

Committees during the Convention include: Furniture: Rev. B. P. Martin; First Aid: Rev. R. H. Smith; Laymen: Mr. T. H. Hedgepeth; Pastors' Conference: Rev. S. A. Murphy; Post Office and Telegraph: Mr. A. W. Merritt; Police and Parking: Rev. W. J. Dorman; Posters: Rev. H. G. Wilkes; Reception: Dr. J. W. Dickens; Restaurants: Rev. D. H. Haire; Transportation: Rev. Horatio Mitchell; Ushers: Mr. J. A. Sproles.

Everett Gill, Jr.,  
7100 St. Charles Avenue,  
New Orleans, Louisiana.

## BAPTIST HISTORY

Librarian J. E. Gwatkin

Baptist Bible Institute, New Orleans, La.

Baptists have a glorious history of which they may be justly proud. Whether they can trace it or not it goes back to the time of Christ. Baptists should know their history better and be more zealous in teaching it to their children. A better knowledge of their history will make of the coming generation more intelligent Christians and encourage them to greater activity for the kingdom of Christ.

Not only do Baptists have a great history—a worthy record of past achievements—they are making history today. At home and abroad, in almost every part of the world, Baptists are making history that should inspire those who come after them. In America, Europe, Africa, Asia, and the islands of the sea new acts of the Holy Spirit are being written. A great host of workers are making history. It is inspiring to hear those who have seen what is taking place in other lands tell us what they have seen and heard.

This history will be written by Baptist historians in the future. In fifty or a hundred years from now they will be writing the things which are taking place today, which things will stir the souls of the people. The stories of missionaries on foreign fields stir our hearts today and they will continue to stir others in the future. Deeds of unselfish heroism will always move those who read of them.

If future historians are to write the history we are now making they must have the data, the records, the doings of the people of today. How can anyone in the future write the history of your church or association unless the materials are preserved? It is a great pity that Baptists do not give more attention to preserving their records. Research workers who try to write about prominent preachers, churches and even institutions of learning and other Baptist enterprises have very great difficulty in finding reliable records.

In order to help remedy this situation the Baptist Bible Institute is attempting to gather material for the use of future historians. We have much already, but are trying to gather much more. Just now we are concentrating on getting together here all the state convention annuals and district association minutes we possibly can. We want research workers to be able in this Library to write an accurate history of any district association in all our Southern territory. With that in view we are asking the moderators and pastors and clerks of the associations to help us collect their minutes. We have a good beginning of some associations but for many we do not have any. This is a great undertaking. There are some 900 district associations in the South. We hope all their clerks, moderators and pastors will realize the value of this undertaking and assist us loyally. It is their work, as well as ours and is for the benefit of their history. We appeal to them for help. Just a little time and effort by each will enable us to assemble here material which will be simply invaluable to the writer of Baptist history in the future. Brethren, we appeal to you, help us do this great thing. Send us the minutes of your association.

Please send us one copy of each year you have. Also please be sure to put the Library, Baptist Bible Institute, 1220 Washington Ave., New Orleans, La., on your mailing list and send us a copy of each issue in the future. If sent unsealed 1½c postage is sufficient per copy. If you have other historical material write us about it.

A ministerial student in Mississippi College was telling us about organizing a church and preaching in a destitute region in north Louisiana. We asked how he was supported. He answer, "I support myself." How often do you go? "Every Sunday." How do you get there? "Any way I can." Truly greatness in service is not measured by the salary received.

## TRAVEL TALKS

By D. A. (Scotchie) McCall

Often has it been said in my hearing that acquaintances formed on an ocean trip are interesting and helpful. It has been found true on the 3,000 miles so far of my trip around the world. My stateroom-mate is a Christian physician from Nebraska, a great character. We have our morning devotionals together using the gospel of John and have prayer before breakfast each day. Some ministers of the Dunkard faith are on the trip and we find them very interesting. A fine layman from Virginia and one from California and one from New York are very congenial. A couple from Louisiana are interesting Christian people. Several of these laymen are teachers in Sunday schools. One friend I have met is owner of an independent telephone outfit. There are said to be 30,000 independent outfits in the United States, outside of Bell, which is of course very important as to size.

Often the sea has been beautiful and calm, as we have traveled. At other times it has tossed and rolled. Some times the sunsets have been gorgeous, then again hidden by the clouds. The way over was very rough, almost from the start. I do not see how any one can watch the ocean and not feel the power of God in His creation.

The rock of Gibraltar reminded me of Stone Mountain, somewhat. I could not forget that they say our own Yosemite Park has in its wonderful El Capitan a peak much larger than Gibraltar.

The notes I am taking in a sort of diary form, I believe will be helpful in the future in using the experiences and sights of this trip.

## GOD'S HIGHWAY

By George E. Reid

Ministerial Student in Mississippi College

My window faces square upon the west.  
The highway stretches far beyond the mist;  
Dawn, tossing like a fairy on the crest  
Of South winds still by sunny climes fresh kist;  
The swaying cedar sadly sweeping low  
Now sighs beneath the gloom of weeping cloud;  
Wet dripping oak leaves of a year ago  
Hang o'er the grey twilight a pendant shroud.

The trees out on the hills arise to meet  
The mist o'erhead which veils all nature's face;  
Their ghostly shapes in solemn outline greet  
Impending fate of melancholy drawn  
Across to swallow all in darkest nights;  
When birds will cease to sing of beauty rare  
That danced all yesterday beneath the bright  
Spring sun that smiled away our thoughts of care.

And yet the highway runs beyond the gloom  
Where wait me deeds of love and sacrifice;  
Tomorrow's sun shines fair to any whom  
God's mercy bids to toil and pay the price  
To win to Christ the lost; and raise the dead  
In sin to live the new abundant life  
Of purity and love, all Spirit led;  
And claim the peace that ends all worldly strife.

For Christ, my Master, leads me on the road;  
And I will never fear the toil that stands  
Between me and my aim, nor shirk the load  
To ease an humble brother's broken heart;  
Or lift a crushed and fallen mother's soul,  
Or never fail a tender word to lend;  
Though on the sinful ages curse shall roll;  
I know He will be with me to the end.

Those who hear Dr. E. F. Haight in his series of Bible lectures next week will have one of the treats of their lives. The South Mississippi Preachers Conference meets at the Woman's College, Hattiesburg, Monday, Tuesday and Wednesday, beginning Monday morning at 10:00 o'clock. Remember March 22-24, and the program is attractive all the way through. Expenses are the lowest possibly, and the benefits are beyond computation.

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# "SALVATION FOR THE DEAD"

By Wm. J. Robinson, A.M., D.D.

"The Church of Jesus Christ of Latter-day Saints," commonly called "Mormons," with headquarters in Salt Lake City, Utah, are a very virile people. Whatever may be their vagaries their zeal is to be commended. I shall in this, and subsequent articles, call them Mormons for no other reason than brevity. In all I write I pledge myself to be fair, and courteous, and to speak the truth in love.

The Mormons believe wholeheartedly that by certain ministrations they can save the dead who died in unbelief, except a very few who are reprobates. I will examine this doctrine in this article. The Mormons profess to believe the Bible, "when properly translated," as fully as we do. But in the interpretation of many passages we fail to arrive at a semblance of an agreement. I do not impugn their motives, sincerity or honesty.

I agree with them that "Christ definitely prescribes the conditions of salvation." "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mk. 16:15, 16.) They frequently quote: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5). They stress these passages.

Note: From the foregoing it is seen that baptism by water and of the Spirit is essential to salvation. Nowhere in Scripture is a distinction made in this regard between the living and the dead. The dead are those who have lived in mortality upon earth; and living are mortals who shall yet pass through the ordained change we call death. All are children of the same Father, all to be judged and rewarded or punished by the same unerring justice, with the same interpositions of benignant mercy. Christ's atoning sacrifice was offered, not alone for the few who lived upon the earth while he was in the flesh, nor for those who were to be born in mortality after His death, but for all the inhabitants of the earth then past, present, and future. He was ordained of the Father to be a judge of both quick and dead (Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5); He is Lord alike of living and dead (Rom. 14:9), as men speak of dead and living, though all are to be placed in the same position before Him; there will be but a single class, for all live unto Him (Luke 20:36, 38).

"It is evident that the Gospel must be preached in the spirit world; and that such work is provided for the Scriptures abundantly prove." (Ready References, a Mormon publication, page 54.)

I have given this long quotation for the information of my readers and in fairness to the Mormons. Much of this I cannot discuss in this article. I deny that "All are the children of the same Father," but can not give my reasons here for want of space.

I agree with the Mormons most heartily that Jesus "was ordained of God to be the Judge of quick and dead." But would remind them that the same individual may function in various capacities. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them as a shepherd divideth his sheep from the goats x x x Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world x x x Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:31-46.) Here he is acting as God's appointed to judge both those who accepted him as Savior, and those who rejected him. He judges both "the quick and the dead."

The Mormons lay great stress on the following passages: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also

he went and preached unto the spirits in prison: which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water (1 Peter 3:18-20). "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Peter 4:6). One wonders why the Mormons capitalize "spirit" in this passage when they are quoting from the King James Version. Was this intentional or an oversight? I have several translations before me and none of them do it.

These are confessedly among the most difficult passages in the New Testament. Concede that Jesus did go in person and "preached unto the spirits in prison." Several things are worthy of note. First, we are not told what he said to them; second, we know nothing of the results; third, it must have been purely a personal matter between him and them, or he would have told us more about it.

Now let us consider some things that are very plainly set forth in the New Testament. Christ never, so far as the record shows, commissioned an apostle or any one else to preach to the dead—to those "who have lived in mortality upon earth"—but he did say: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). I have never found this quoted in any Mormon book, but they frequently quote: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16).

Why this preference for Mark and neglect of Matthew is not revealed.

In every instance where a baptism is recorded in the New Testament it is the baptism of a believer. In fact our Savior plainly said, according to the Revised Version, "Make disciples of all nations, baptizing them" (Matt. 28:19). Nothing is more clearly stated than that the subject of baptism is a living believer—"mortals who yet shall pass through the ordained change we call death."

"Vicarious Service of the Living for the Dead." By this the Mormons mean the living can act for the dead in certain particulars and secure salvation for them. In support of this they quote: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?" (1 Cor. 15:29). Remember that the Savior specifically commanded that living disciples should be baptized. This excludes all others from the rite. The Corinthian church was noted for disorders, heresies. There were some who did not believe in the resurrection of the dead. The Jews without the slightest scriptural warrant had been practicing ceremonial cleansing by proxy for their dead under certain circumstances. There are some reasons for believing that in the Corinthian church, noted for innovations, the practice of baptizing a living person for one who had died was introduced, but without any scriptural, or apostolic warrant. It is evident that the dead person was a convert who had died without receiving baptism, and never for those who died as unbelievers. The Mormons practice baptizing a living man for a dead one who may have never even heard of Mormonism, or who may have been a violent unbeliever, or who may have been a devoted member of some evangelical church. They believe no one, living or dead, can be saved without baptism administered by one of their authorized administrators.

They find "authority to administer in this vicarious service" in Malachi 4:5, 6, which see, but I can find no hint of any such doctrine there. "Ancient and modern Scripture, the record of history, other than sacred, the traditions of tribes and nations, the rites of bloody sacrifice, and even the sacrificial abominations of pagan idolatry, involve the essential conception of vicarious propitiation and service rendered by

proxy. The scape-goat (Lev. 16: 20-22) and the altar victim (Lev. chapter 4) in the Mosaic dispensation, when offered by constituted authority and with due accompaniment of acknowledgement and repentance, were accepted by the Lord as sacrifices in mitigation of the sins of his people" (Ready References, p. 56). The author must feel hard pressed for proof or he would not use "the sacrificial abominations of pagan idolatry" in support of his theory. "The scape-goat" is symbolical and is Mosaic law, having nothing to do with the Christian dispensation. Christ fulfilled the law and by so doing it was forever annulled—it was a schoolmaster to bring us to Christ.

"No one who believes that Jesus died for man can doubt the validity and efficacy of vicarious ministration. He gave his life as a fore-ordained sacrifice, voluntarily offered and duly accepted as a propitiation for broken law, and the means by which salvation was made possible unto man" (Ready References, p. 56). I believe that the Son of God did all this. The fact that "Christ died for our sins" is no proof that one man may do vicarious work for another man. Christ was God incarnate. Man is a sinner, needing salvation. Had the Lord intended that we should do this work he would have said so. "The church of Jesus Christ of Latter Day Saints is the only organization on earth that affirms by practice the necessity of administering baptism for the dead and that claims divine authority therefor" (Obid. 56).

"Temples or other sacred places are required for the administration of the ordinances pertaining to the salvation of the dead," (The Articles of Faith, page 153). "God is no respecter of persons." Multitudes of poor persons are so far from any temple "or other sacred places" that they can never have the privilege of being baptized for their dead. This gives the rich an advantage that God would never sanction.

Christ made baptism of disciples, living believers, binding "even unto the end of the world," hence baptism for the dead is contrary to his will. But Mormons say: "We have a revelation, a new dispensation of the gospel." "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused" (Gal. 1:8). Jesus has Abraham say in the conversation with the rich man, "Beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Lk. 16:26). Jesus speaks with finality. We can do no vicarious work for the dead.

Kansas City, Mo.

—BR—

## PASTOR! PLEASE!!

—o—

1. If you have not already done so, please let me know at once the number of New memberships, and the total number of memberships your church, or churches have in the Baptist Hundred Thousand Club. (\$1.00 a month counts as one membership.)

2. Please plan with your superintendent to observe Missionary Day, March 28. (Suggested program is in The Teacher and Sunday School Builder for March.) Thanks!

—J. E. Dillard

—BR—

One thing about the Federal Council of Churches reminds us of a pack of wolves. It is said that whenever one wolf in the pack is wounded the rest turn on him and eat him up. And the policy of certain representatives of the federation idea is when a particular congregation shows any weakness or suffers misfortune, a clamor is raised to put it out of business. Recently when the flood injured many church buildings in the Ohio and Mississippi Valley some of these union advocates protested against rebuilding their houses or re-establishing their work. The Bible teaching is directly contrary to this wolfish instinct. "Bear ye one another's burdens and so fulfill the law of Christ."



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Please send your names to:

MRS. J. S. MORRIS

812 Laurel Avenue

HATTIESBURG, MISS.

For entertainment at State W. M. U. Convention, April 6-8, at Hattiesburg. Please do that at an early date.

### "REPRESENTATION"—Article 5

The annual Convention of the B.W.M.U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Young People's Leaders, the President of each W.M.S., and three additional representatives from each society, and one representative from each Y.W.A., and Leaders of G.A., R.A., and Sunbeam Bands.

Although our Week of Prayer for Home Missions was March 1-5, our women are still glean- ing. The article below will help each of us to do our best.

### GATHER UP THE FRAGMENTS

Mrs. F. W. Armstrong, President W.M.U.

As these lines are penned the worst physical calamity that has ever come to the Southland is still taking its toll of life and property. The resources of the nation are taxed to meet the physical needs of countless thousands. Many of our Baptist people are suffering loss of loved ones and will lack the means for daily sustenance. New problems of meeting spiritual needs will arise. Every source of spiritual ministry will be taxed to meet the dire needs of men bereft of all worldly possessions by the devastating flood.

As these lines fall under your eyes, dear readers of Royal Service, you will doubtless have finished your observance of the Week of Prayer for Home Missions. You will be engaged in glean- ing the offering destined to meet the current needs of home mission causes. News about the flood and conditions at our W.M.U. Training School were awaited with deep concern by all of us. Miss Littlejohn in her bulletin with its vivid description used this significant sentence, "We had come by experience to a very real sense of God's presence and power in the hearts and lives of a people united in suffering and service." We have spoken often, perhaps too glibly, of being united in service but can it be that there is no genuine unity except that which comes in suffering and service? If so, we have surely come to this 1937 Season of Prayer with a unity more perfect than any we have ever known.

Now, "that nothing be lost" let us "gather up the fragments." Our concord of prayer, our suffer- ing and service have fused our hearts. Things, mere things, have assumed their rightful rela- tion to the abiding values of life. If we of W.M.U. had not already learned, through the glorious experience of giving to the Lottie Moon Christ- mas Offering and Annie W. Armstrong Offer- ing, the real worth of gathering fragments, we would now have observed through the response of Red Cross appeals that fragments—sufficien- tly many small pieces—do fill many baskets. Be- cause of the sadly depleted resources of many generous contributors in the states more af- fected, the obligation is upon the rest of us to enlist increased gifts and more givers in every section. We can help to do this through carrying supplemental programs and appeals to many churches where there are no missionary societies and thus gather fragments "that nothing be lost" in the real purpose to meet current needs of home missions. The very life of these causes depends upon this offering of ours.

Four years ago the bank moratorium came in

the midst of our Season of Prayer and had a dire effect on the Annie W. Armstrong Offering. A calamity of a different sort is upon us now. It can become a source of real blessing if, in and through it, we can come to realize that we are in a very real sense our brother's keepers if we prove ourselves truly united in suffering and service. We trust that every member will do her utmost in sacrificial giving that this great offering may not fail of its goal. Let every one of us, in every way we can devise, gather up the fragments for the Annie W. Armstrong Of- fering that nothing be lost.

—Royal Service

### HATTIESBURG

Hattiesburg wishes to remind the members of the Woman's Missionary Union of the State of Mississippi that they have been invited to spend April 6th, 7th, and 8th in our city and that we are expecting them.

Many of our guests have visited Hattiesburg before but for those who have not we would like to give them a "preview." We do not want to sound like an advertisement from the Cham- ber of Commerce but Hattiesburg has many things of which we are justly proud.

Hattiesburg was founded in 1881 by Captain William S. Hardy, a pioneer timberman. It was named in honor of his wife, Hattie, and is the only city throughout the world by that name. It occupies a strategic position in being virtually the gateway to practically all sections of South Mississippi. Because all things in South Missis- sippi evolve around Hattiesburg with its four railroads, three bus lines, and splendid system of roads radiating in each direction, it has be- come known as "The Hub City." It has a cor- porate area of twelve square miles and a popu- lation of 21,000 which has almost tripled since 1900. It has a commission from of government and motorized fire departments.

Hattiesburg has forty-four manufacturing plants, employing more than 24,000 men and women. These plants make seventy-eight dif- ferent articles. Outstanding in its uniqueness is our Kindergarten for Vegetables, four miles from the corporate limit. It is the largest plant farm in the South and millions of truck plants of all kinds are cultivated and shipped to truck grow- ers in Mississippi and adjoining states.

Hattiesburg is one of Mississippi's greatest educational centers, with 10 public schools and three colleges, having a total enrollment of 10,000. Mississippi Woman's College and State Teacher's College contribute much to the cul- tural atmosphere and refinement of the city. The Business college in the down-town section prepares many young people for tasks of re- sponsibility. The public school system ranks at the top, being a member of the Southern Asso- ciation of Colleges and High Schools. It has a program of vocational guidance and training dealing with such trades as carpentry and cabinet making, with commerce, junior managers, clerk- ships, home economics, and a two year course in cosmetology. Other schools are the Sacred Heart Academy and the Demonstration School at State Teacher's College.

Hattiesburg has thirty-six churches, nineteen white and seventeen colored. These include almost every Protestant faith, a Catholic church and a Jewish Synagogue. Of these there are four white Baptist churches: the First Baptist Church, where the Convention will meet, Dr. Thomas F. Harvey, pastor; the Main Street Baptist Church, Rev. J. A. Barnhill, pastor; the Fifth Avenue Baptist Church, Rev. A. S. Johnson, pastor;

and the Immanuel Baptist Church, Rev. F. D. Hewitt, pastor.

Other organizations include the Open Forum, musical clubs, twenty-seven federated and gar- den clubs, the Little Theater, eight social ser- vice and welfare agencies, six service clubs, and ten fraternal organizations.

Further things of interest are the radio broad- casting station, the municipal swimming pool, the parks and playgrounds, the public library with its 14,546 volumes, the Country Club with its 9-hole golf course, the airport, the two hospitals, the National Guard training camp, situated 12 miles south at Camp Shelby of World War fame, the second largest pine tree nursery in the world, and the high school gymnasium, largest in the state, with a seating capacity of 3,700.

Hattiesburg is looking forward to your com- ing. You look forward to coming to Hattiesburg.

Mrs. F. D. Hewitt, Jr.,

Publicity Chairman

—BR—

### CONVENTION BOARD DEPARTMENT

(Continued from page 1)

come to the women in this undertaking has been due to at least four things:

1. They informed themselves.
2. They prayed.
3. They have been tireless workers.
4. They have given sacrificially.

—H.

### GIVING, A SPIRITUAL PROBLEM

For a church member not to give through his church probably indicates one or many of the following things:

1. He is in dire poverty, or he has had im- mediate financial reverses.
2. He is not a Christian, and therefore not in sympathy with the program of his church.
3. He is ignorant of the teachings of the New Testament concerning the grace of giving.
4. He is out of fellowship with his church and is indisposed to give through the church.
5. He has not been encouraged to participate in this phase of worship.

In any case it is a religious and spiritual prob- lem and the pastor should be interested. —H.

### WHAT OUR RECORDS REVEAL

According to the records in the bookkeepers office, there were 375 Baptist churches in the state of Mississippi that gave nothing to the Cooperative Program nor to any object included in it, during the year 1936. The records show that for the year 1934 there were 483 Baptist churches that gave nothing to the Cooperative Program nor to any object included in it. In the two years we have inlisted 108 churches to give to some phase of our mission work.—H.

### APRIL—COOPERATIVE PROGRAM MONTH

Let every Missionary Baptist church in the state make some contribution to the Cooperative Program (general mission program) during the month of April. Last year there were 653 churches which did not enter into this larger and more comprehensive phase, cooperative program. As soon as the offering is made, large or small, send it to Dr. R. B. Gunter. Another report will be made at the end of this quarter through our state paper. We trust there will not be so many blank spaces opposite the names of the churches. —H.



# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

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your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### The Richmond Baptist

Volume 1, No. 1, of the above  
named paper is in my hand, dated  
at Richmond, Ky., February 1937.  
It is eight small pages in size, all  
home print. At its masthead it car-  
ries the names, Clyde L. Breland,  
editor; Mrs. L. L. Begley, manager.  
It announces: "Published monthly  
in the interest of the First Baptist  
Church, Richmond, Ky. For free  
distribution to the homes of Rich-  
mond, for the cause of the King-  
dom of Christ."

"This publication is launched for  
the purpose of propagating the gos-  
pel of Christ in the city of Rich-  
mond, and incidentally, in the in-  
terest of the First Baptist Church.  
It shall be our purpose to make this  
publication a voice for civic righte-  
ousness, as well as a major factor  
in the spiritual life of the commu-  
nity. To this end it is prayerfully  
dedicated."

Under the caption: "New Ven-  
ture of Faith Proves Worth," the  
pastor says, "Beginning with the  
new year, the church moved toward  
a rather daring venture of faith.  
No canvass for funds was made, but  
rather each member of the congre-  
gation was presented with a carton  
of offering envelopes and left to  
determine for himself with his Lord  
the amount of his contribution for  
the year. An appeal for tithers was  
made, and some 78 members have  
signed the tithers' covenant."

He then gives results for Janu-  
ary which show that the contribu-  
tions for budget work more than  
took care of that item, and other  
benevolences went forward also.  
Hence the "New Venture of Faith  
Proves Worth."

The church took care of a large  
number of refugees from the flood-  
ed districts in Louisville, Ky., dur-  
ing February.

A letter from Mrs. Amanda V.  
May, of Magee, tells of the death  
of her sister, Mrs. T. J. Miley. Mrs.  
May also tells of her nephew, Rev.

Winburn Franklin, who is pastor of  
a good church at Dallas, Texas.  
This is a Franklin preacher I had  
not heard about. He is the son of  
Davis Franklin and was reared in  
Simpson County.

I have not heard from the com-  
mittee, but I presume that it is  
still the purpose of the North-Cen-  
tral Bible Conference to hold a three  
day meeting with First Baptist  
Church, Grenada, beginning March  
22nd. Likely the program will be  
announced this week.

A letter from brother Robert  
Burke, of Tillatoba, Miss., brings  
good encouragement relative to the  
work of Tillatoba Baptist Church.  
One year ago this church had its  
house of worship burned, today a  
nice new building stands on the  
same lot. The church has done well.

It is reported that Rev. J. M.  
Spikes and family have located at  
Slate Springs, their old home. They  
were located in South Mississippi  
for a year or two, but for some rea-  
son they have come back home. We  
welcome their return.

A recent letter from Rev. John  
R. Breland, pastor of First Baptist  
Church, Jackson, La., brings en-  
couraging news: "February was our  
best month yet. In the past six weeks  
there have been nine additions, five  
on profession of faith . . . I have  
gotten off some more work at B.  
B. I." He will finish his course at  
B. B. I. in a short while.

A brotherly letter comes from  
Dr. W. R. Hunt of Tupelo, Miss.,  
telling me that he did not agree  
with me on what I had to say about  
"The Promised Land" in recent ar-  
ticles. Also he sent me his little  
booklet, "Who Is An Israelite and  
Who Is A Gentile?" I hope to give  
the booklet a careful reading. When  
people differ from me they have  
the right to say so, tell me about  
it, tell the world about it; for all  
are responsible before God for what  
we believe. When people are all  
right on the fundamentals—God, the  
Bible, the divinity of Jesus, salva-  
tion solely by grace, taking the Bi-  
ble as their sole and only guide in  
doctrine and practices—I can bear  
with them in many nonessentials. We  
are saved by "believing on the Lord  
Jesus Christ," not by what we be-  
lieve about when, why and how  
Jesus is coming back. I know He is  
coming back, but I don't know  
when.

Misses Theresa Anderson, New  
Orleans, Louisiana, president of the  
Baptist Student Union at Blue  
Mountain College, and Carolyn Huff,  
president of the Y. W. A., will rep-  
resent the college at the state-wide  
Baptist Training Union meeting to  
be held in Clinton Friday and Sat-  
urday. Baptist Training Union rep-  
resentatives from all Mississippi  
colleges are expected to be present.

"And what is the child's name?"  
asked the minister.

"Shirley," replied the mother.

"Shirley?"

"Yes, sir. After the famous Shir-  
ley Temple."

"Yes, yes, of course," said the  
minister. "Let me see, who is the  
preacher there now?"

SUBSCRIBE FOR THE BAP-  
TIST RECORD.

## REPORT OF THE COMMITTEE ON ORDER OF BUSINESS SOUTHERN BAPTIST CONVENTION

New Orleans, La., May 13-16, 1937

CONVENTION THEME — "The  
Work of the Holy Spirit." "If we  
live by the Spirit, by the Spirit let  
us also walk." Galatians 5:25.

Thursday, May 13

### Morning Session

9:30—Praise and Prayer.  
9:40—Secretaries' Report on Reg-  
istration.

9:45—Report of Committee on  
Order of Business.

9:50—Addresses of Welcome and  
Response (10 minutes each)—

1. T. H. Hedgepeth, New Or-  
leans, La.

2. J. H. Anderson, Knoxville,  
Tenn.

10:10—Recognition of Visitors.

10:30—Address of President —  
John R. Sampey, Louisville, Ky.

11:10—Appointment of Commit-  
tees.

11:20—Sermon: Solon B. Cousins,  
Richmond, Va., or alternate, J. W.  
Storer, Tulsa, Okla.

### Afternoon Session

2:00—Praise and Prayer.

2:15—Baptist Papers — John A.  
Davison, Clarksville, Tenn.

2:30—W. M. U. Work—W. H.  
Baylor, Portsmouth, Va.

3:00—Baptist Brotherhood of the  
South—J. T. Henderson, Knoxville,  
Tenn., General Secretary.

3:45—A. J. Vining, Fraternal  
Messenger, Toronto, Canada.

4:15—Miscellaneous Business.

### Evening Session

7:15—Praise and Prayer.

7:30—Foreign Mission Board —  
Charles E. Maddry, Richmond, Va.,  
Executive Secretary.

1. Adoption of Annual Report.  
2. Presentation of Work and  
Workers.

Friday, May 14

### Morning Session

9:00—Praise and Prayer.

9:15—Reading of Journal.

9:30—George Wm. Brown, Gener-  
al Secretary, American Bible Soci-  
ety, New York City.

10:00—Report of Executive Com-  
mittee— Austin Crouch, Nashville,  
Tenn., Executive Secretary.

1. Administration.  
2. Cooperative Program.

3. Hundred Thousand Club.

11:30—"What the Holy Spirit  
Does for the Christian"—E. D.  
Head, Houston, Texas.

### Afternoon Session

2:00—Praise and Prayer.

2:15—Committee on Boards —  
Ellis A. Fuller, Atlanta, Georgia,  
Chairman.

2:35—Report of the Education  
Commission— Charles D. Johnson,  
Blue Mountain, Miss.

3:15—Report of Social Service  
Commission— A. J. Barton, Wil-  
mington, N. C., Chairman.

4:00—Election of Officers.

4:15—Miscellaneous Business.

### Evening Session

7:15—Praise and Prayer.  
7:30—Home Mission Board—J. B.  
Lawrence, Atlanta, Ga., Executive  
Secretary.

1. Adoption of Annual Report.  
2. Presentation of Work and  
Workers.

Saturday, May 15

### Morning Session

9:00—Praise and Prayer.

9:15—Reading of Journal.

9:25—Memorial to Luther Rice—  
Charles A. Jones, Columbia, S. C.

9:45—Sunday School Board — T.  
L. Holcomb, Nashville, Tenn., Ex-  
ecutive Secretary.

10:45—Committee on Preservation  
of Baptist History.

11:00—Committee on Resolutions.

11:30—"What the Holy Spirit  
Does Through the Christian"—C.  
Sylvester Green, Hartsville, S. C.

### Afternoon Session

2:00—Praise and Prayer.

2:15—American Baptist Theologi-  
cal Seminary—E. P. Alldredge,  
Nashville, Tenn., Acting Executive  
Secretary.

2:30—Southwestern Baptist Theo-  
logical Seminary—L. R. Scarbor-  
ough, Seminary Hill, Texas, Presi-  
dent.

2:45—Baptist Bible Institute —W.  
W. Hamilton, New Orleans, Lou-  
isiana, President.

3:00—Southern Baptist Theologi-  
cal Seminary — John R. Sampey,  
Louisville, Ky., President.

3:15—Address: W. T. Conner,  
Seminary Hill, Texas—"The Holy  
Spirit and the Ministry."

4:00—Miscellaneous.

Evening Session

7:15—Praise and Prayer.

7:30—Committee on Public Re-  
lations — Rufus W. Weaver, Wash-  
ington, D. C., Chairman.

8:00—Relief and Annuity Board  
—T. J. Watts, Dallas, Texas, Ex-  
ecutive Secretary.

8:30—Report of Hospital Commis-  
(Continued on page 16)

## HEADACHE?

Millions Take This  
FAST Relief . . .

No sense letting a headache drag  
on and on! Smart folks get rid of it  
FAST—with BROMO-SELTZER.

This GENTLE remedy helps  
you in MANY ways. Relieves  
PAIN. Settles an upset STOM-  
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ALSO—BROMO-SELTZER  
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Remember—for headache—the  
number-one remedy—Bromo-  
Seltzer! At drugstores, soda foun-  
tains. Keep it at home, too.

## Bromo-Seltzer

Send address on penny Post Card for  
greatest hosiery bargain list in U. S. Useful  
gift sent free.

ECONOMY HOSIERY CO.  
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## NEURITIS

RELIEVE PAIN IN FEW MINUTES  
To relieve the torturing pain of Neuritis,  
Rheumatism, Neuralgia or Lumbago in a  
few minutes, get the Doctor's formula  
NURITO. Dependable—no opiates, no nar-  
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worst pain, to your satisfaction in a few  
minutes or money back at Druggists. Don't  
suffer. Use NURITO on this guarantee today.

ITCHING  
Wherever it occurs and however  
irritated the skin, relieve it  
quickly with soothing  
**Resinol**



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

Lesson for March 21  
TESTS, A TRIAL, AND A  
TRIUMPH FOR ME  
Bible Lesson: John 18 and 19

The Bible assignment contains John's account of the closing scenes in the pre-resurrection life of our Savior. There were tests for Him and for certain ones of His disciples, there was His trial, or rather, trials, and there was His triumph, which His enemies mistakenly considered His final defeat.

### I. TESTS.

#### 1. Of Judas.

Read again John 13:21-28. Herein we find that our Lord had complete knowledge of Judas and his sinister purpose.

Our Lord pointed Judas out to himself as the traitor. In the midst of your loathing for him, harbor a bit of pity for Judas. He was weak, unable to stand, a "sissy," in the worst sense of that word.

We know little of him, except that his father was named Simon, that he was a native of Judea, the only one of the twelve who was. Judeans seem to have had a tendency to look down on Galileans. It is likely that there was a coolness between him and the others of the company.

He was known to his comrades to be covetous, self-seeking, and thievish (John 12:4-6). He had an indignant sneer for Mary's lovely act in pouring the ointment on Jesus' feet.

In today's lesson we see him fail in the test of character. See with what cords the devil bound him. 1. Covetousness. "What will you give me?" was the question he asked his Lord's enemies (Matt. 26:15a). 2. An Uneasy and Resentful Conscience. Our Lord's unsparing and searching denunciation of dishonesty and hypocrisy must often have pierced him to the heart. 3. Disappointed ambition. Soon after Jesus had refused to be made a king, the presence of the traitor among the twelve was announced (John 6:15, 70, 71). 4. Impatience of Delay. It is likely that Judas thought to force Jesus to declare Himself and at once become the great ruler whom Judas thought Jesus should become.

Behold what facts magnify the guilt of Judas. 1. His long association with our Lord. Have you not more sympathy with the shortcomings of a Christian of recent profession than you have with the hardened hypocrisies and inconsistencies of any one who has for a long while been a professing follower of Him? 2. The position he held. Judas was treasurer of the company. Any man's sin is aggravated and his guilt intensified by sin indulged while he occupies a high position. We think wickedness in a woman worse, because we have set her in the position of conservator of the chastity of the race. We think sin in a preacher more sordid and inexcusable because his position sets him apart as the leader in moral

progress and the upholder of the standard of purity. 3. His opportunities. He sinned against the light by choosing the darkness instead of it. 4. He violated the law of eastern hospitality, a law which dictates that a man who has eaten another's salt must not work harm to his host. Judas ate at the hands of Jesus, arose from the supper at which Jesus was host, and went out to sell Him. 5. He sinned against special kindness. Our Lord singled Judas out at the supper, and served him alone of all the twelve.

Judas' failure approaches its culmination in the Garden of Gethsemane (John 18:5).

#### 2. Of Peter.

1. Our Lord warned all His disciples of the coming tests to which Satan would subject them, and this warning drew from Peter the stout asseveration that he would never deny and fail his Lord.

2. After a general warning, our Lord warned Peter especially (John 13:36-38), that he would deny the Lord.

3. The likelihood that they might all fail in the test of loyalty to the Lord was seen in their dispute over the chief seats, the chief places, and their refusal to wash one another's feet. It was seen especially in the case of Peter in the very vociferous noisiness of his protestations; men really in dead earnest are not the noisy sort. He was headstrong, impulsive, quick to form a purpose, almost as quick to abandon it. He walks for a moment on the water, and then he begins to sink (Matt. 14:29, 30). Only very shortly after his great confession his Lord had to bid him, "Get thee behind me, Satan," (Matt. 16:16-23).

4. Peter's failure in the garden. He and his two friends went to sleep while their Lord wrought for them in prayer after having bidden them remain awake and watch, (Matt. 26:36-46).

5. Peter's failure in the high priest's courtyard, (John 18:15-18, 25-27). Read the account.

Peter was weak where he thought he was strong. He broke at his strongest point. He was no coward. But there is where Elijah broke, too, right where he was strongest. It is often thus. Men guard their weak points, but leave the strong unguarded, and in comes the enemy.

It may be also that Peter did not at first realize that he was being tested. The first denial was at the door into the courtyard, it being kept by a girl who knew John, and knew he was one of Jesus' disciples. She asked Peter her question in the easiest possible form for him to deny. What she said was about equivalent to, "You are not also from among the disciples of this man?" The question was framed as though the asker expected a negative answer. It was only a girl who asked it, and no one could think Peter was a coward in the presence of a girl.

Then he went and warmed himself at the fire kindled by the enemies of the Lord. People who would

walk straight better keep off the devil's bypaths. A man who would do good work for the Lord better keep his hands out of the devil's business.

So Peter suddenly found himself in the midst of overwhelming circumstances with the result that he was overwhelmed in his test, and failed the Lord.

#### 3. Of the Lord.

##### 1. Of His Love.

This is seen in the case of Judas. There is not one word on record by which it can be shown that our Lord's love for Judas ever failed. He was the Son of God of whom it was said that he, "So loved the world, that He gave His only Begotten Son." On the other hand, He was ever gentle with Judas, being especially kind to him on the last night at the table. I think that His direction to Judas to go quickly and do what he was about to do, was actuated in some measure by His desire to save Judas from whatever consequences might have followed the discovery by the other disciples that Judas was the traitor. That the Lord prayed often for Judas, I make no doubt, that He yearned over Judas, I am sure.

2. Of His Patience. This is seen strikingly in the case of His dealing with Peter. Our Lord realized from the very first that the making of rock out of this Simon was to be a great task. Yet he did not quail. Over and over, as the hot heart of Peter rushed him into the doing of something rash or cowardly, the Lord patiently led him back to the right way.

When Peter denied, the Lord did not cast him off, but went patiently to work to restore him and make him the man who would trumpet the pentecostal message in such power as to win 3,000 souls in a day.

##### 3. Of His Devotion.

That came in Gethsemane. He faced there for the last time the test as to whether He would go through with the task to which He had devoted Himself. And His devotion did not waver. I give some entertainment to the idea that His agonizing prayer in the garden was not a prayer to be delivered from His suffering, but a prayer for physical strength to go through

with it. He prayed not to be delivered from the cross, but that the anguish which He must within the next few hours endure should not destroy His life so He could not go to the cross. He had devoted Himself to the work of completing the plan of our salvation, and He did not want to fail in the work through death induced by mental anguish or physical torture or both.

### II. THE TRIAL.

This trial is at once the most famous and the most infamous in history. It was not one trial but six, all within the scope of eight to nine hours.

1. The informal trial before Annas, 1:30 A. M.

2. The irregular trial before the Sanhedrin, under Caiaphas, before sunrise.

3. The formal verdict of the Sanhedrin, after sunrise, 6:00 A. M.

4. Trial before Pilate, 6:30 A. M.

5. Trial before Herod, about 7:30 A. M.

6. Final surrender by Pilate, about 8:30 A. M.

This six-fold trial was illegal. Here are the reasons:

(a) The real trial was held before sunrise, which was illegal. The trial after sunrise was only a hasty form to comply outwardly with the law.

(b) The employment of false witnesses, whose conflicting testimony would have freed any prisoner in a fair trial.

(c) The attempt to force the defendant to incriminate Himself.

(d) Repeated trials following repeated acquittals, any one of which should have brought the proceedings to an end.

(e) The change of the charge against Jesus, from that of blasphemy, most effective in a Jewish court, to that of sedition, most effective in a Roman court.

(f) Use of popular clamor to affect the verdict.

His judges were all swayed by passion and self-interest. He was not accorded a hearing by a single

(Continued on page 15)

## Don't Sleep When Gas Presses Heart

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poison out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe— is not habit forming. At all Leading Druggists.

TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 84, St. Paul, Minn.



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biliousness, sour stomach,  
bilious indigestion, flatu-  
lence and headache, due  
to constipation.

10c and 25c at dealers

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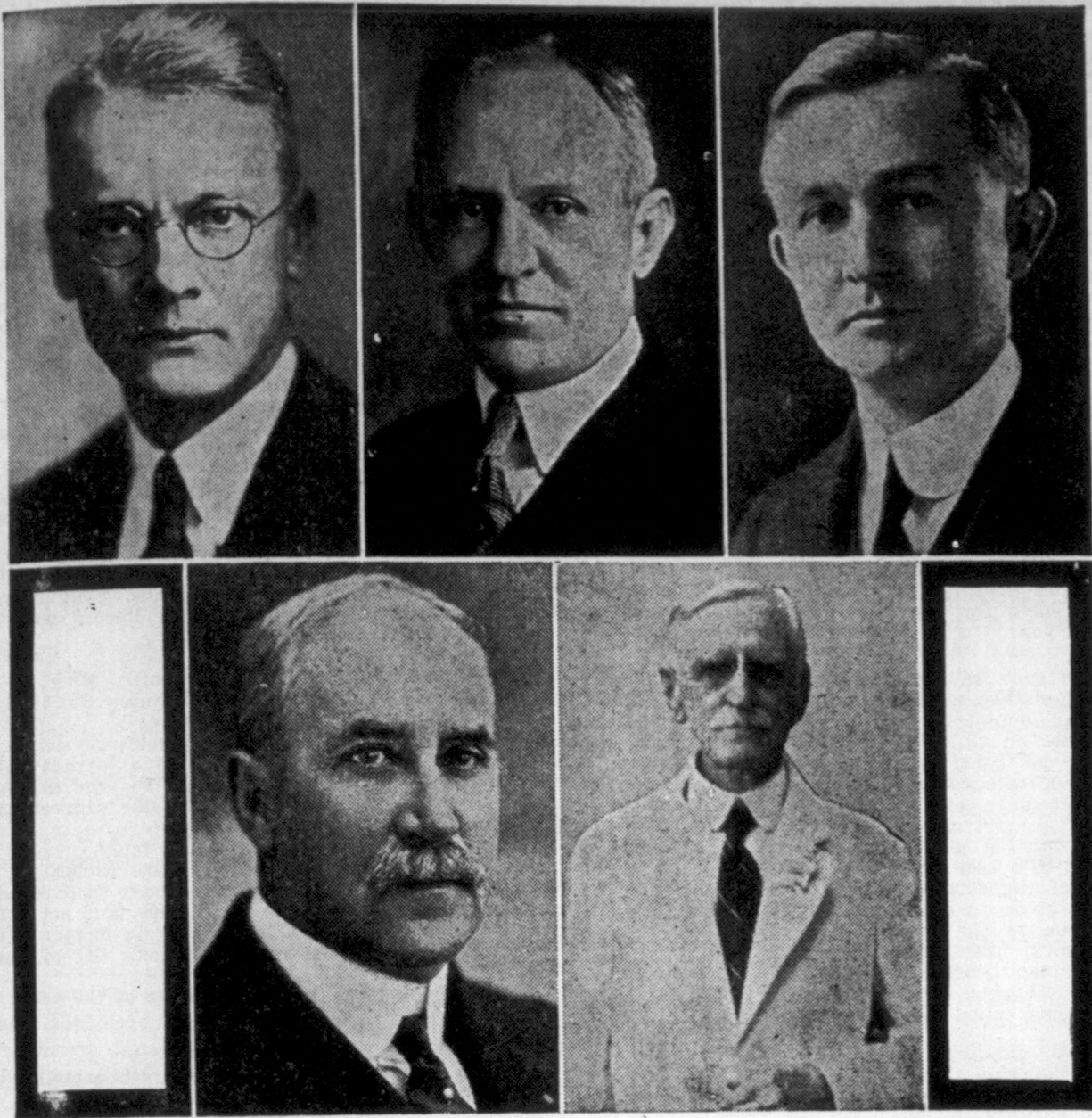
was the command of Jesus to His disciples. We are engaged in that blessed ministry of Healing Humanity's Hurt. How better can one comply with the Master's wish than by having part in this helpful service?

SOUTHERN BAPTIST HOSPITAL  
NEW ORLEANS, LA.

## DO YOUR EYES BURN?

Tired, itching, irritated eyes are soothed, refreshed and relieved by John R. Dickey's OLD RELIABLE Eye Wash. Used 60 years for real eye comfort. Genuine always in red carton. 25 cents and 50 cents sizes at your druggist. Dickey Drug Co., Bristol, Va.





PRESIDENTS SOUTHERN ASSOCIATION OF COLLEGES FOR WOMEN

Blue Mountain, Miss., March 11.—In the fifteen years of its existence the Southern Association of Colleges for Women has honored five Mississippi educators with its presidency. They are, left to right: Dr. B. L. Parkinson, president, Mississippi State College for Women (incumbent); Dr. Lawrence T. Lowrey, president, Blue Mountain College (1931); Dr. G. T. Gillespie, president, Belhaven College (1934); Dr. J. C. Fant, former president, M. S. C. W. (1928); Dr. W. T. Lowrey, former president, Blue Mountain (1924). Mississippi Baptists have a worthy pride in the fact that two of these five college presidents are and have been presidents of a Baptist College in Mississippi.

OUR BIBLE

The Old Testament

It has been said that the Bible may be likened unto a great Temple, with God as its architect and builder.

We enter first, the work room of Genesis, here we find God making all things, "And without Him was not anything made that was made."

We pass from there into the Art Gallery of the Old Testament. Here we see the pictures of Abraham, Isaac, Jacob, Joseph, Moses, Daniel and others whom God used in his work of bringing to pass the essential facts of the Bible, viz: the virgin birth, substitutionary death and literal resurrection of Jesus.

Now we pass into the music rooms of the Psalms, where the "Spirit" sweeps the keyboard of nature, until it seems that ever reed and pipe of God's great organ of nature responds to the tuneful harp of David, the sweet singer of Israel.

Next we pass hastily through the Business Office of the Proverbs and enter the Chapel of Ecclesiastes, where the voice of the preacher is heard, saying "Fear God, and keep his commandments: for this is the whole duty of man." Eccles. 12:13.

Now we pass into the observatory room of the Prophets, Isaiah, Jeremiah, Ezekiel and down to Malachi. Here we see telescopes of various

sizes, some trained upon far-off events and some near, but every one of these telescopes of prophecy are trained on Jesus. Some on his first and some on his second coming.

The New Testament

Now we find ourselves in the audience room of the King of kings, and behold his glory from the standpoint of Matthew, Mark, Luke and John; on into the Acts of the Apostles, there we see the Spirit as He descends and takes up His office work in the churches and in the hearts of men.

This way now into the correspondence room, where we find Paul, Peter, James, Jude and John busily engaged writing their epistles, for instruction, doctrine, etc.

Finally into the "Throne Room of Revelation" where we see Jesus crowned King of kings, seated upon His throne in all His glory; high and lifted up, with his train filling the Temple. Then our amazed eyes

Looking For A Position

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughton graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938. Write for free information about courses, prices, and Free Employment Service.

Draughton's Business College  
Main at West Court Memphis, Tennessee

catch the first of Him, who is the fairest among ten thousand, the One altogether lovely; when we see Him upon whom our hopes of heaven de-

Certain Pains Eased

With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

Wintersmith's Tonic  
**MALARIA**  
A Good General Tonic

pend, we shall join our voices in the song of all the redeemed, blood-washed saints of all ages as we sing, "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the Royal Diadem, And crown Him Lord of all."

Benson Box

Winona, Miss.

—BR—

CLARKE COLLEGE B. S. U.

—O—

Clarke College B. S. U. council sponsored a chapel program Tuesday morning which challenged the best thoughts of the entire student body and faculty. Discussions were given standing at the foot of a ladder. The ladder was resting on black, representing sin. "It is from this state of inheritance that each one climbing the ladder must rise," said one of the speakers. The first step on the ladder was a red one, representing the shed blood of Jesus Christ. The next one was a white one, representing a clean and pure life. The third step was blue, representing a true life. This was followed by a green one, representing a fruitful life. Then came the golden step, representing the crown of reward which will be woven throughout eternity in the heavenly home. On which step of the ladder are you? Won't you climb with us?

—Evelyn Drew, Reporter

—BR—

American Jews have invested almost forty million dollars in Palestine, according to a revised summary issued on January 12 by the American Economic Committee. These monies were invested in land, buildings, agriculture, industry, mortgages, and so forth. —"The Palestine Post," Jerusalem.

the  
**21st**

Is the day to make sure that every person in your Sunday School and Training Union receives the literature he needs for next quarter.

Check up next Sunday. See that your school enters next quarter's study equipped with the best periodicals for such study. See that every person in your organization has an adequate supply of every lesson help and special publication he needs.

Order Early!

Order Adequately!

Baptist Sunday School Board  
161 Eighth Ave., N., Nashville, Tenn.



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

You will be glad to see from Dr. Hamilton's letter, that Miss Mildred will be at the B. B. I. for another year, and we can go right along getting up our money for her, and not looking around at all for another young lady. All in favor of Miss Mildred Mixon as our B. B. I. girl for another year please say, "Aye." There, did you hear that big vote? I think it was unanimous, which means that all of you voted for her. She has written us such a sweet letter. Did you know that as near to us as New Orleans is, there were people who had never heard of the Lord Jesus? It sounds like China, or some far off place, doesn't it? I don't see how any of us can help being pleased to have one to help who is doing such work as she is, and I am pleased that we can give to her expenses another year. But it means that we must work hard now for this money, and I shall be glad if you would, as often as you can, divide what you send, between the Orphanage and the B. B. I. scholarship. You have the right to say where you want it to go, and when you send it to the orphan children, it is going right there. But don't you think it would be a good thing for us to give part of what we send to the young lady who is going to be a missionary of some kind, teaching and giving the Gospel to those who do not know it?

Our first letter is from Dr. Hamilton, in response to mine bringing him the last payment on our B. B. I. scholarship. He certainly speaks highly of her, and the work she is doing for our Lord, even now.

Billie Jean Martin writes again, and sends her appreciated gift. She also answers Dorothy Doolittle's request, and sends a description of two of her little friends.

Miss Fannie Thornton sends another birthday offering. How many fine young people she seems to have around her, perhaps her nieces and nephews, or her pupils in school. I should like to have her form a Jeannie Lipsey Club, with herself as the leader. You know, large or small can be a leader, Miss Fannie.

We had a letter from brother Mize the other day, about the coupons they have been collecting for the Orphanage's benefit for several years. They have added Obelisk Flour to the "coupon family," and coupons for this flour can now be sent to him. Also, they have a new arrangement about Octagon Soap or Chips, by which more credits can be counted. (This paragraph is for your mothers.)

Much love, from,  
Mrs. Lipsey

Bible Study No. 11  
ELIJAH AND ELISHA  
I Kings 19:19-21

So Elijah, submissive to the will of God at last, goes willingly, if without great enthusiasm, and heavily, for he is an old man, across the country to Abel-Meholah, on the plain of the Jordan, and between Bethshean and Shechem. Here lived Elisha, and he it was that Elijah had been commanded to anoint to be prophet instead of himself. He lives on the farm of Shaphat, his father, and today he is ploughing the rich level plains, with twelve plows; his servants are using eleven, and he himself has the twelfth. He sees the old prophet coming, but no word is spoken between them. Elisha throws his rough garment of skin over the young man's shoulders. This is the usual way of calling a young man to prophetic service: Elisha was familiar with it. He knows that it carries with it great responsibility, and will finally make him the prophet of Israel. At first, he seems to have stood

still, amazed by the sudden choice that has come to him.

The thought of giving up all the hopes and comforts of his life, and of leaving his father and mother, was hard for him. But he does not hesitate long: he would not give up so high a destiny. The great prophet of Mt. Carmel had not paused, but had passed on his way without looking back. Elisha decided that he could not refuse God's call, and he overtakes the prophet and asks if he may take time to bid his father and mother goodbye with the last kiss. Elijah's reply implies no dissatisfaction with the young man's natural request. "Think over," he says, "how deep is the meaning of what I have for you, and God will make your way clear before you."

So Elisha goes back and tells his father and mother about this new service, and doubtless with their blessing goes on to enter upon it. But before he goes, he slays his yoke of oxen, boiled their flesh with the plough and goad and wooden yokes as fuel, and makes a farewell feast for his people. And so he goes out to a new work, without any signs of regret or sorrow, because he is going to a nobler work. He has gone to the greater field of God's work, henceforth to drop seeds in human hearts, instead of sowing the physical seeds in the earth. God has called him to great honor.

New Orleans, La.,  
March 4, 1937

Dear Mrs. Lipsey:

For the past month, I have had great joy in witnessing for Christ. Lucile, a little Negro girl six years old, has been in the hospital now for over two months with a disease that has caused her to lose both of her hands and nearly all of her toes. How terrible the disease, but even a sadder fact was that she had never once heard about Jesus. I had the privilege of being the first one to tell her stories from the Bible and of God's love for her. Every week I go to see her and she always gives a cheerful smile in return. Who would not rejoice in having such an opportunity?

Last night, during services on a street corner, a newspaper boy came just in time for the latter part of the preacher's message and the closing hymn. He stood in amazement as he listened. After the services ended, I talked to him about becoming a Christian and his face beamed as he heard more about Christ. There on the street corner he surrendered his life to Jesus and prayed, "God be merciful to me a sinner." He left with the good news of glad tidings in his heart which is not found in the papers he sells.

These two incidents tell something of the missionary work done by this school throughout the city of New Orleans among numbers who are lost and dying in sin. It is with the deepest gratitude that I again express my thanks to each one who has contributed to the scholarship fund which has made it possible for me to have a small part in the work for the past six months.

With love,  
Mildred Mixon

We thank you, Miss Mildred, for this interesting and helpful letter. We are looking on you now as our B. B. I. girl for another year, and will be glad to hear from you from time to time. We are all sending you our love.

Mrs. P. I. Lipsey,  
Jackson, Miss.

My dear Mrs. Lipsey:

Your check for \$9.35 came this morning and is the final payment for the Baptist Record Children's

Page scholarship of \$160.00 promised to Miss Mildred Mixon. We join her in gratitude to you and the young people who have so helped her in her coming to the Baptist Bible Institute this year.

She tells me that the aid given has been a most definite answer to prayer and her gratitude for the way in which her prayer has been answered is expressing itself in seeking to be and do her best in her work for our Saviour.

She tells me this morning that her hope is to return to the Institute next session and the help of the Mississippi young people would be appreciated beyond words to express. I am glad to commend her to you and to the children and feel sure that the investment made is a wise and worthy one and will bring good spiritual returns.

We closed last Friday the best Home-coming Week I think we have ever had. The weather was perfect, the crowds were most gratifying, and the program brought many favorable comments and many expressions of gratitude from the Institute family and from the former students and the groups of visitors from the nearby cities and communities.

With best wishes for you and the young people, and joining Miss Mixon again in gratitude for your help, I am

Sincerely yours,  
W. W. Hamilton,  
President

Vossburg, Miss.,  
March 6, 1937

Dear Mrs. Lipsey:

I am enclosing thirty cents for the Orphans' Home. I read Dorothy Doolittle's letter. She wanted some one to write about their friends, so I am going to tell her about two of my friends.

The smallest one's name is Betty Iva Martin. She lives in Vossburg, too. She is seven years old. She will be eight years old July 11, 1937. She has dark brown hair and dark eyes.

The other has blue eyes and light hair. Her name is Mary Helen Ritchie. She is nine years old, will be ten on July the 11th, too.

Lovingly,  
Billie Jean Martin  
I wonder how you would like, Billie Jean, to get these two fine girls, and yourself, and seven others, boys or girls, and make us a Jeannie Lipsey Club at Vossburg? Each one of you promises to give 10 cents a month, and gives it before the end of the month to the leader of the club, and she sends it to me, to be divided between the Orphans and the B. B. I. girl. Of course, if any members don't pay the dime, the leader has to ask them for it. I'm mighty glad to get the money you send for the Orphanage. Thank you so much.

Camden, Miss.,  
Dear Mrs. Lipsey:

I am sending you the \$1.00 and fifteen cents extra for both causes. The fifteen cents is for Laddie Hamilton's birthday.

I think it is a grand way to help. Wish I could help more.

Again thanking you, I remain

Respectfully,

Miss Fannie Thornton  
I am so glad to hear from you, Miss Fannie, and to get the birthday offering. The matter of which you speak is perfectly all right. Write again when you can.

WANTED—Monument salesmen; direct from quarry to consumer makes this proposition money-maker. Elberta Blue Granite memorials give complete satisfaction. Write today. ELBERTON GRANITE MEMORIAL CO., Dept. Z, Elberton, Ga.

WANTED

Live wire spare time salesman. Genuine Georgia Marble and Granite Memorials. Beautiful and durable. 100% values. Liberal commissions. Some open territory. For particulars, write immediately. Interstate Marble & Granite Works, 1679 W. View Drive, S. W., ATLANTA, GA. (J.L.)

Port Gibson, Miss.,  
March 7, 1937.

Dear Mrs. Lipsey:

Our little Sunday school has decided to give their third Sunday offering in each month to the Baptist Orphans' Home. You will find \$1.00 enclosed, which is our offering for February. It is small, though we hope to do better in the future. We are asking you to please deliver this to the Home and would be glad if you would put us in direct touch with the one that should receive these small gifts, so that we would not have to bother you. The name of our Sunday school is "Shiloh Sunday School," at Ingleside, Miss., though we get our mail at Port Gibson, Miss.

Thanking you in advance, I am  
Yours truly,

O. H. Anderson, Sec.

Port Gibson, Miss.

I am very glad, brother Anderson, to receive this money and to send it to brother Mize. If it suits you to do so, as some do, we will be pleased to forward your contribution through our Record page each month.

—O—

Deemer, Miss.,

February 15, 1937.

Dear Mrs. Lipsey:

Our Junior Sunday School has decided to take up a birthday offering in our class, to send to you, so please send us some suggestions on this.

Yours truly,  
Louise Richie.

I am glad to have your letter on this subject, Louise, and am writing you a letter on this matter. I hope you will get a long list of names.

—BR—

A certain justice of the peace who was not over-alert recalled a witness.

"My man," he said, sternly, "you may yet find yourself committed for perjury. Only a few moments ago you told the court that you had only one brother, but your sister has sworn that she has two. Now, out with the truth."

—BR—

"I say, why is Jones pacing up and down outside his house like that?"

"He's awfully worried about his wife, poor chap."

"Why—what has she got?"

"The car."

—BR—

Friend: "Did you get any replies to your advertisement that a lonely maiden sought light and warmth in her life?"

Spinster: "Yes, two from an electric company and one from the gas light people."

SUBSCRIBE FOR THE BAPTIST RECORD.

## Help Kidneys

Clean Out Poisonous Acids

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## Verse for the Week

"My soul shall be joyful in the Lord: it shall rejoice in his salvation." Psalm 35:9.

## Be Ye Doers of the Word Dedicated to Mississippi Baptist Training Union

By Wm. J. Work

Be ye doers of the word, 'Tis the Master's call to you:  
See the harvest fields are rip'ning,  
And the laborers are few.

Be ye doers of the word, And not empty handed be;  
Precious souls are waiting, longing,  
For the light to make them free.

Be ye doers of the word, Let the world now see in you;  
That the love of Christ is living,  
In the things you say and do.

## Chorus

Be ye doers of the word, Be ye doers of the word;  
Jesus has commanded it, Be ye doers of the word.

## Panola Adds Officers To Their List

A call meeting for the representatives of the Baptist Training Unions of Panola County by Director W. W. Ferguson resulted in a good meeting in the Batesville church with the following elected to office: Pastor Advisor, Rev. W. R. Storie; Secretary, Mrs. Gaston McCullar; Chorister, Quin West; Pianist, Miss Mary Anderson; Group Directors, W. R. Austin, Miss Anna Byrd, and Mrs. L. S. Davidson. A meeting for these officers was arranged and plans go forward for a progressive program in Panola association.

THANKS, MISSISSIPPI BAPTIST TRAINING UNIONS, for your loyal support of our State Training Union program. Many of you are having your study courses this week, some were held last week, others will be held during the next two weeks. This is just one of the features of the State Training Union Department that you cooperate in, but this is a very important one for the development of your membership. AUGUST is set for the next statewide effort in study course. Of course between now and then there will be many unions that will have a study course for many months. Be planning now to cooperate in the August campaign. Make it an annual affair: TWO study courses a year, March and August are two good months for them.

You who attended any one of our District B. T. U. Conventions last year will be interested in the following from brother Foreman. Ever hear that address before?

Corrente, Piahy,  
Cidade da Barra  
Bahia, Brazil

November 25, 1936  
Dear good friends:

Just a few words—in a hurry! How time has flown the last few weeks. First, the trip from New Orleans to Recife was a most pleasant one. We arrived on Saturday, October 17th. It was my hope, to get right out, on my way to Corrente, but was about two weeks getting through the Customs House. Left Recife Saturday, October 30. Drove through the State of Pernambuco, in two and a half days, crossed the Sao Francisco River there, went up the river to a small place called Oliveira, where the road stopped suddenly, and where, happily, I was able, about an hour after arriving, to catch a river steamboat, going to without about 110 miles of Corrente. This boat was the last one passing there for that point for about two weeks. How thankful I was to catch it. It took me four days on this boat, but there was no automobile road through that section, so I had to take it.

The load I was carrying was far too much for the small "pick-up" truck—way over a ton. But it stood it valiantly. From the point where the boat dropped me, there was no road most of the way. There had been an oxcart road all the way, but it had washed out, grown up in trees, etc. Several years ago, a man had gone over half the way in an automobile and a truck, but had turned back, saying it was impossible to go further. And the road he had opened up was impassable for even an ox-cart, so I was told. Quite encouraging, wasn't it? Well, I told them I bought the car to use at Corrente, and that I didn't wish to leave it there. The fellow I asked to go with me to help with the road, shrugged his shoulders, but said he'd go on. Well, to be frank, we got into places that I never dreamed I would pass with a car without any load even. But when the fellow said that we'd have to go back and get an ox-cart to take the load, and leave the car, I said "Yes, that I'd do the same, if I were made of the same stuff that he was made of." We went through sand, crossed small streams, with water up to the running board, climbed hills that ox-carts climbed with great difficulty, over stumps, small stones, large stones, small bushes, large bushes, crossed gulches, and one place, we drove for several feet, along a narrow road, right on the bank of a river that was probably twenty feet deep right at the bank, and very swift. The bank was perpendicular, and the road slanted toward the river, and there was less than two feet of space from the wheel to the bank. And too, my load was very high, as the electrolux had to stand up-right. The fellow with me, got out, until I had crossed the danger. In fact, this was by far the worst trip I ever took. I lost several

pounds in those few days—but have gained them back again, and am feeling fine. Was sick for three or four days.

Excuse this short, scrappy letter. Better next time (?).

Blonnye H. Foreman

—BR—

## "BORN OF WATER"

By J. E. Heath, Duck Hill, Miss.

—O—

I read with interest the article in the Baptist Record of Feb. 25th, by A. G. Moseley, on "Born of Water"; also the two articles, before, by J. W. Lee, of Batesville.

Such articles are not only interesting, but instructive, and are specimens of the finest type of teaching.

We may not be absolutely sure of just what the Lord meant when He used the figurative clause "Born of water"; but we may be sure that He did not mean baptism.

Any interpretation of John 3:5, which contradicts the doctrine of grace is bound to be wrong. If the phrase "Born of Water" could mean baptism then baptism would be essential to salvation: and if baptism was essential to salvation then salvation would be partly by grace and partly by works.

But we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8-9).

Therefore, baptism being an act of obedience, it naturally falls under the category of works; and as salvation is not of works then baptism can not be essential to salvation.

Another thing: baptism is not a symbol of birth, but the very opposite, viz: death, burial and resurrection.

We are "buried with Him in baptism" (Col. 2:12).

But after all, just to know what the Lord did not mean is not enough to satisfy the hungry seeker after truth; we also crave to know just what He did mean; and from the context it seems that He had the natural birth in mind, and Nicodemus so understood it.

—BR—

Teacher: "What are the products of the West Indies?"

Boy: "I don't know."

Teacher: "Come, come! Where do you get sugar from?"

Boy: "We borrow it from the next-door neighbor."

—BR—

In a Vermont town a little tot was killed and every child in the town was questioned to determine which one of them committed the murder.

"You can't live right unless you think right"

CLARKE COLLEGE  
Newton, Miss.

666

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Rev. A. A. Walker died at the home of his son in Water Valley last Monday. He had been in poor health for several years and had given up the work of the pastorate. He was many years ago pastor in Water Valley, then went to Little Rock, Ark. He came back to Mississippi and was pastor for some years at Moorhead. He was a forceful preacher and effective evangelist. May our Father comfort his bereaved wife and children.

Pastor I. E. Farr writes: "Uncle Sam Harper of Bassfield is celebrating his ninety-ninth birthday this week. He has for many years been a member of the Bassfield Baptist Church, and he still reads the Baptist Record."

—O—

The following new deacons were ordained at Bassfield Feb. 28: Allen Puckett, N. D. McLean, E. L. Hathorn, D. L. Johnson, and Cecil Holland. Dr. L. E. Green of Prentiss brought the message. Ivan Lowry of Ebenezer read the scripture and H. D. Jordan of Bunker Hill led the prayer. Local and visiting deacons also participated in the services.

—BR—

Teacher: "Now Tom, hold your head up and shoulders back—you'd like to have a fine carriage when you're a man, wouldn't you?"

Tom: "Well, I'd rather have an airplane."

FOR  
CHEST  
COLDS

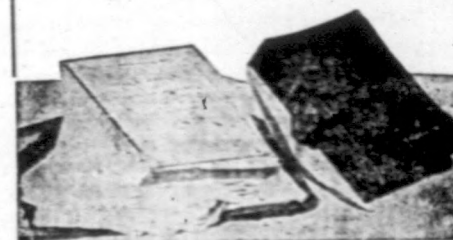
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NEW TESTAMENT MASS  
EVANGELISM

A. D. Muse, Evangelist

There is a world-wide disposition today to pronounce out of date anything that used to be useful, even the Constitution and the Supreme Court. And under this universal castigation and relegation to the point of extermination has come evangelism and the evangelist. This week I had a letter from a good friend in a western city telling me of the pastor of a long-standing historical church whose brilliant and useful past has been made possible because the pastor in other days made much of evangelism and evangelists. One man who held more than one meeting in that historic pulpit was Major Penn, whose evangelistic labors will find a place on the pages of Baptist history as long as such history is written. This present pastor recently delivered a pronouncement against "Mass Evangelism" as being injurious to the churches, etc.

Yet the fact remains, "He put some in the church—Evangelists." And the fact remains Paul said to Timothy, "Do the work of an evangelist." The fact remains Barnabas went over to Tarsus to get Saul (Paul) to come over to Antioch and conduct a meeting. The effort to make "Evangelists" to be missionary is far of the mark. He gave some—evangelists—come up from the same word that Gospel comes from. It is one who preaches the Gospel. In that day as now, it was one who preached the Gospel with that particular emphasis that brought men to decision.

There is a reason for the apparent injury of mass evangelism to the churches. There is an evangelism that will not injure the churches. There can not be evangelism without preaching the Gospel. The Gospel can not be preached apart from a very definite, positive, and pointed emphasis of distinct and fixed doctrines. The Gospel message can not be preached without very definite doctrinal emphasis. Without the doctrine of the total, final, and, within itself, irremediable, moral depravity and utter spiritual degeneracy of the whole human race, there is no necessity for evangelism. Without the doctrine of God's own sovereign electing love, you have left but one thing, universalism. Without the doctrine of the sovereign action of God's Holy Spirit in working the grace of quickening, convicting, begetting experience in the human heart you have left the divinity of man and salvation by purely human action and attainment.

Without the doctrine of Holy Spirit wrought grace of repentance, you have left the decisions of a changeable and whimsical human mind.

Without the doctrine of the power of faith being given of God, by which the soul lays hold of the sacrifice of Christ, you have the sovereignty of human will and not the sovereignty of God.

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

Without the doctrine of the substitutionary death of Christ, taking the sinners place, you have salvation at the expense of justice and a premium on crime.

Without the doctrine of a spirit-wrought gratitude and response of love in selfless service as an outgrowth of redemption and salvation, you have unbridled license, by virtue of substitutionary salvation, to all kinds of sins and crime.

Without the doctrine of the church as a local body for believers covenanted and cooperating together, with fixed standards of practice and statements of common faith, you have an evangelism ignoring the first fixed purposes of Christ for all His own people, and an evangelism whose results are devoid of tangible and concrete benefits to a community.

Without the doctrine of Bible baptism you have an evangelism working in utter disregard of Jesus' last charge and commission and commitment of responsibility to his people.

Without the doctrine of the Lord's table in regular order in the church and for the church you have the symbolic value of baptism without its divine counterpart, and the church without its symbolic prophetic voice pointing toward the glorious crowning, climaxing, consummation at His coming.

There is not one of these you can leave out of preaching and claim to have been faithful as an evangelist.

Out of twenty-one years experience I am prepared to say . . .

Such evangelism can be done in a vein and tone to give point, edge, teeth, pungency, and effectiveness of appeal to every one of these indispensable essentials.

Such evangelism can be done in a vein and tone to give direct offense to a very very small number, usually negligible number of people. Such evangelism does not get the large number of "results." Such results become notable for "holding out"—thus growing in spiritual service.

Such "results" do usually go into Baptist churches.

People who are brought to a religious experience by being brought

into a saved relation to God, has come into a very fixed relation to Christ and His substitutionary death.

Such work of salvation has of necessity been very comprehensive in its doctrinal content.

Such "results" as naturally hunt a church home whose life and atmosphere and fellowship are made by the cohesiveness of these pivotal doctrinal concepts and statements as a fish seeks water, a bird seeks air, an eagle seeks the mountain tops or a plant seeks sunlight.

There is another reason why "Mass Evangelism" is ruinous to the churches today: Churches have substituted the educational and promotional organizational programs of the church for evangelism, looking to "decision days" in the Sunday school, for conversions, looking to "training schools" to afford the spiritual values of protracted services for the saints; and pastors have swapped meetings—Smith has Jones come over and hold a meeting for him, and takes a collection for Jones; then Jones has Smith come over and hold a meeting for him and he takes a collection for Smith;—all the time some Holy Spirit called evangelist is laying up at home without engagements until not a few have gone out independent of all churches and pastors. That results in two harms. The pedestrian wonders why the man in the auto takes full sweep of the highway while the man in the auto wonders why the pedestrian doesn't clear the highway and leave him an open sweep. So the pastor on the field wonders why that fellow is coming in here intruding on my field while the fellow down yonder on the back lot in a tent wonders why the pastor doesn't come on and help him win

souls. Results: Those making professions at the tent or the shed or empty store seldom go in side the churches. The second thing is: The fine churches, fine building, fine seats, fine organ, fine choir and orderly services, the great rank and file of humanity out yonder can't! Can't! And never will feel at home

(Continued on page 16)

1937							1937						
Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
7	8	9	10	11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30	31			

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**TRI-STATE COACHES**

(Continued from page 14) unbiased trial the last w competent t which He su fault."

## III. TRIUMPH

So the to the dem ers and su man to the up by these led Him awa was the en but, in the p God, they le His overlas

He was thieves. Me times lived ed His life life was n He gave it And the s cause that keep it. He the only wa the authori He was will get all fai power of de

"It is fi this is one by the Lord est word ev No other m could have that word. complete hu was no mi shortcoming complete, b ing of a p sacrifice ha all. Stand v look back o sin in the midnight o cross, and sight of t brightness behold one out of the through all time, until burst of th when I sha lived with with Him, was, I sha "It is fini

Sponsore Y. W. A. ci playlet, cal rietta," wa assembly March 10, The chara dramatized Hall Shuck a girl, a w as a woma ting for th her childh while the the interior After the since her y character this wom Chinese ar Christians rietta was



# SUNDAY SCHOOL LESSON

—O—

(Continued from page 10)  
unbiased tribunal, and even at that, the last word of the only judge competent to impose the penalty which He suffered was, "I find no fault."

## III. TRIUMPH.

So the Roman judge surrendered to the demands of the Jewish leaders and surrendered an innocent man to the fury of the mob stirred up by these Jewish leaders. They led Him away to what they thought was the end of all His activities; but, in the purpose of the righteous God, they led Him to the arena of His everlasting triumph.

He was crucified between two thieves. Men so punished sometimes lived for days, but He yielded His life within a few hours. His life was not wrested from Him: He gave it up, He surrendered it. And the surrender was made because that was the only way to keep it. He died, because that was the only way for Him to get beyond the authority of death. And this He was willing to do that He might get all faithful men beyond the power of death.

"It is finished." In the Greek, this is one word, and uttered there by the Lord that day, it is the greatest word ever uttered in the world. No other man since the world began could have said what He said with that word. He had lived a perfect, complete human life, in which there was no mistakes, no missions, no shortcomings. The atonement was complete, because it was the offering of a perfect life. The atoning sacrifice had been offered once for all. Stand where you read this and look back of the cross to the first sin in the garden, and from that midnight of despair, forward to the cross, and thence onward till the sight of the soul is lost in the brightness of coming eternity, and behold one bright wake of light, out of the darkness of the past, through all the darkness of future time, until it is lost in the sunburst of the eternal day. I know, when I shall come to die, if I have lived with Him, then in fellowship with Him, and comforted as He was, I shall be able also to say, "It is finished."

—BR—

## BLUE MOUNTAIN COLLEGE

B. S. U.

—O—

Sponsored by one of the campus Y. W. A. circles, a most inspirational playlet, called "The Heart of Henrietta," was presented at Y. W. A. assembly on Wednesday evening, March 10, in the expression hall. The characters in this playlet dramatized the life of Henrietta Hall Shuck, showing her as a child, a girl, a woman, a missionary, and as a woman grown older. The setting for the first three scenes was her childhood home in Virginia, while the last two scenes pictured the interior of her home in China. After the century that has passed since her years of service, the noble character and the great heart of this woman missionary to the Chinese are challenging to young Christians today. The heart of Henrietta was shown to be a heart of

joy, love, faith, courage, consecration, and missions.

At B. T. U. general assembly on Sunday, March 7, an interesting playlet was presented under the direction of Mildred Senter, announcing the B. T. U. study course, which is to be taught by Miss Lucy Carleton Wilds, beginning on March 15.

—Eileen Stubblefield, Reporter

—BR—

## VICKSBURG, MISS.

—O—

The Adult Department of the First Baptist Church, we think, has made an excellent showing for the month of February. On February 7, with 201 members enrolled we had an attendance of 136 members and 25 visitors, or a total of 161. On February 14 with 208 enrolled 135 members attended and 31 visitors, making a total of 166. On February 21, with 217 enrolled, 124 members attended and 19 visitors, making a total of 143. On February 28, with an enrollment of 223, 121 members attended and 17 visitors, making a total of 138. Note the increase of 22 new members in the Adult Department during the month of February. During the month we had the following number of 100% members: 71, 82, 66, and 82, or a total of 301 members 100%. The inclement, or cold weather, the last two Sundays of the month evidently decreased attendance considerably.

Claude C. Lee,  
Adult Department Secty.

—BR—

## M. S. C. W. BAPTIST STUDENTS

—O—

The Baptist girls on the campus, feeling an appreciation and a need for mothers who are nearby, have adopted local ladies of the First Baptist Church as their college mothers. This plan is a modified form of one carried out on many campuses to enable the college girls and the ladies of the church to share the benefits of mother-daughter friendship.

Each Baptist girl was permitted to draw for the name of her college mother, who is not to know the identity of her college daughter until the Mother-Daughter Banquet, which will be given sometimes near Mother's Day. In the meantime, the daughter will remain unidentified, but she may extend a number of small kindnesses to her adopted college mother.

In this way, we hope to build beautiful and more complete friendly relations between college girls and local Baptist women.

—Pansy Simmons, Reporter.

—BR—

## RANDOM REMARKS

By V. Ratcliff

—O—

Some random wishes. I wish: . . . that I had the keen business acumen of Dr. R. B. Gunter . . . the optimism of A. L. Goodrich . . . the simplicity, in outlining, of brother J. E. Byrd . . . the personality of Mrs. W. G. Mize . . . that I had less temper, at times . . . the ability of Dr. M. O. Patterson to exclude all other things from mind when pre-

paring a sermon, or lesson . . . the scholarly bearing of Dr. B. Locke Davis . . . the driest of dry wit possessed by Frank E. Skilton . . . Chester's power with younger people . . . as well as that of Dr. E. J. Caswell . . . the courteous manners of Dr. W. E. Holcomb—his dear father was like that . . . the simplicity of sermon presentation of Dr. W. W. Hamilton, Sr. Why does one secretly wish anyway? That I could sing like the Woman's College quartet sang at the State Convention at Natchez . . . they will be at B. B. I. during home-coming week . . . If I could preach like brother Bryan Simmons did at the Convention . . . wasn't that a sermon?

Did you ever notice just how the Book Store force and the office forces on the floor above make one feel at home with their kindness . . . they deserve any good thing that one could say . . . recently heard L. T. Greer, Boyle, had declined call to another field . . . fine pastor, that man . . . Did you ever notice the calm assurance and certainty of manner of brother Williams, of the Sunday School Department . . . and the way brother Wilds holds that youthful appearance . . . Personal nomination for one of the best all around ministers' wives I have known is Mrs. J. H. Kyzar, Drew, Miss.

Wouldn't it be fine if some of the settled pastors would take a little time and help pastorless churches, and those able and consecrated young ministers at Mississippi College, Clarke College, and Baptist Bible Institute to contact each other. I do not think that God would disapprove. There are some married men in each place, no doubt, struggling to prepare for a more fruitful ministry, who would always bless the name of the individual whom the Master may use thus . . . If this gets by the editor, I'll hope to see you again . . . Meanwhile . . . if you have never memorized it as such, the twenty-fourth and twenty-fifth verses of the Epistle of Jude is the most beautiful benediction I know of.

## BLACK-DRAUGHT

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It is better for you if your body keeps working as Nature intended. Food wastes after digestion should be eliminated every day. When you get constipated, take a dose or two of purely vegetable Black-Draught for prompt, refreshing relief.

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## MARY THE MOTHER OF JESUS

By Francis M. Riley

—O—

Mary, the virgin Mary,  
Of earth's multitude of girls,  
Was chosen to be the mother  
Of the Savior of the world!

Oh, what grace and honor  
Given to this humble girl,  
To be the chosen mother  
Of the Savior of the world!

Of all earth's sacred mothers,  
The honors go to you,  
Mary, humble Mary,  
The daughter of a Jew.

To your motherly breast,  
In arms of perfect love,  
His infant lips were prest  
By God's own hands above.

Your hands were first to touch  
His tender little form,  
Away from human comforts—  
In a crowded cattle barn.

How you had to hide Him,  
And flee away at night;  
From wicked Herod's soldiers  
To Egypt in your flight!

I hear foot-steps plodding  
Over the desert sand—  
The mother and her husband  
Obeying the Lord's command.

A little Gypsy traveler,  
Our baby Lord became;  
Driven to distant Egypt  
Out of old Herod's domain.

Some time later we see—  
'Twas in God's own good time,  
The divinely guided three  
Returning to Palestine.  
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NEW TESTAMENT MASS  
EVANGELISM

(Continued from page 14)

there until they are saved and come to appreciate the spiritual value of culture, refinement and ordiliness. Hence to get the masses to that church is next to the impossible. To do so the work of the evangelist has got to be so spectacular, sensational and superficial there is not enough doctrinal meat to it to bring a real saving experience to any one. Or, in order to get numbers a "great Sunday School Mass Service" has to be conducted the second Sunday of the meeting and by crowd action of child psychology under emotional pressure, and specially planned action of teachers, they are swept in. Such is not conversion! Such is not salvation!

I stand, with gratitude in my heart and in all Christian modesty, regardless of all criticism of "Mass Evangelism" and regardless of all criticism of this article and its author, to assert, faithful long protracted preaching of all the great doctrines of the Bible; present them, preach them, get on them, stomp them, maul them, drive them; pray over them, cry over them; get others to pray over them; pray for sinners; cry over sinners, get others to pray over sinners until they cry over sinners, and until all lose sleep over sinners, will get results, spiritual results, abiding results, happy results, helpful results and not hurtful results.

There is another reason why Mass Evangelism is injurious to the church. The pastor, the deacons, the Sunday school teachers, the B. T. U. officers, all go on the usual routine after the meeting. They "all with one accord" forget! They forget those are new converts. Suppose for months after every meeting, every time one of the new converts misses church or prayer meetings, the pastor called on them; every time one misses Sunday school the departmental superintendent called on them, the teacher called on them; every time they missed B. T. U. the vice-president and group captain called on them—(each one of those officers ought to do that very thing)—I wonder if the "Mass Evangelism" would be injurious then. Mighty easy for a negligent pastor and worthless officers to pronounce the meeting a failure. I can say that: For my blessed Lord knows, and the angels will testify when we get over there, as pastor, I never, never, neglected such. I never let my Sunday school superintendents, teachers and B. T. U. officers neglect such. And I humbly thank God I can say that, and I always had three meetings of "Mass Evangelism" a year.

A young lady of my knowledge from a humble home made a profession of faith. Her profession had every semblance of genuineness. The church which she joined practiced church discipline. After some months she dropped out. She was the only Christian in her home. No one; no pastor, no Sunday school departmental superintendent, no Sunday school teacher, no B. T. U. vice-president or group captain ever called on her. Finally a dance was given in the home. She danced a

set. As soon as the pious deacons and dutiful pastor found it out they had her name up to prefer charges. She was there the Wednesday night her case was acted on. Before taking the vote the dutiful pastor and faithful shepherd of the sheep turned and ask, "My young sister, do you wish to say anything before we take the vote?" She arose and said, "This is the first word that has been said to me by my pastor or any one else about my Christian life since I was saved," and sat down sobbing. Friends that church of consummate indolence and spiritual indifference excluded that poor weeping girl, and I judge pronounced the "Mass Evangelism" in which she was saved a failure.

881 South Cooper,  
Memphis, Tenn.

REPORT OF COMMITTEE ON  
ORDER OF BUSINESS

(Continued from page 9)

sion—Louis J. Bristow, New Orleans, La., Secretary.

9:30—Adjournment.

Sunday, May 16

9:30—Southwide and State Sunday School Workers in the Sunday Schools of New Orleans.

11:00—Worship in Churches.  
Visiting Ministers in Pulpits.

Afternoon Session

2:30—Praise and Prayer.

3:00—Foreign Mission Tours—

1. "Fellowship in Japan and China"—M. T. Andrews, Texarkana, Texas, presented by John R. Sampey, Kentucky.

2. "Fellowship in South America"—L. R. Scarborough, Texas, presented by Charles E. Maddry, Virginia.

Evening Session

7:00—Southwide Baptist Training Union Mass Meeting.

In charge of Baptist Training Union Department, Baptist Sunday School Board, J. E. Lambdin, Nashville, Tenn., Secretary.

8:15—Sermon: George W. Truett, Dallas, Texas.

Final Adjournment.

Chas. W. Daniel,  
Chm., El Dorado, Ark.

H. T. Brookshire,  
Gulfport, Miss.

John F. Fraser,  
Baltimore, Md.

R. C. Campbell,  
Dallas, Tex.

R. N. Owen,  
Paris, Tenn.

## S. S. ATTENDANCE MARCH 14th

Jackson, First Church	800
Jackson, Calvary Church	751
Jackson, Grif. Mem. Church	513
Jackson, Davis Mem. Church	142
Jackson, Parkway Church	136
Jackson, Northside Church	72
Clinton Baptist Church	340
Laurel, First Church	450
Laurel, West Laurel Church	427
Laurel, 2nd Ave. Church	229
Laurel, Wausau Church	28

## B. T. U. ATTENDANCE MARCH 14

Jackson, First Church	120
Jackson, Grif. Mem. Church	204
Jackson, Davis Mem. Church	74
Jackson, Parkway Church	40
Jackson, Northside Church	31
Laurel, West Laurel Church	148
Laurel, First Church	135
Laurel, Wausau Church	30



MR. CLYDE REYNOLDS  
Collins, Miss.

Dear Dr. Lipsey:

This is to introduce to readers of the Baptist Record, Mr. Clyde Reynolds, Director of Music in Collins Baptist Church. Mr. Reynolds was engaged in evangelistic singing in Mississippi, Texas and other states for several years. He is desirous of assisting pastors and evangelists during the summer months and has obtained leave of absence from business responsibilities here for that purpose. Pastors or evangelists who desire to contact him may do so by addressing him at Collins, Miss.

Mr. Reynolds is consecrated, genial, has fine personality. He is a capable leader of song and has a beautiful and appealing tenor voice. He is a young man and is married.

BOLIVAR COUNTY

The Executive Board of the Bolivar County Baptist Association in its meeting at the Cleveland Baptist Church March 4, elected Rev. Jewett Burson of Shelby as Associational Sunday School superintendent to fill the vacancy caused by Dr. J. M. Cook accepting the pastorate of the Bowmar Avenue Baptist Church of Vicksburg.

The board unanimously recommended that the Baptist churches of Bolivar County launch a campaign in the fall to raise \$1,000 for the Chinese mission and school to be located at Cleveland and to ask the other associations in the Delta to join them in helping to establish this needed and worthy institution.

The Baptist churches will be discussing the matter and making their plans and will vote on the recommendation at their annual meeting to be held at the Morrison Chapel Baptist Church October 1st.

Members of the Board are: P. G. Batson, Shaw; Ed Green, Cleveland; W. P. Rose, Shelby; Dr. H. L. Cockerham, Gunnison; N. E. Simmons, Rosedale, and Rev. Carroll A. Hamilton, moderator.

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—JACKSON—

Bobby (short of money): "Say, Dad, have you any work you'd like me to do?"

Father (taken by surprise): "Why—no—but—er—"

Bobby: "Then how about putting me on relief?"

Artist: "I'd like to exhibit this. Could you suggest a title?"

Paid Exhibitor: "Hm! Very modern. Why not call it 'Home?'"

Artist: "B-but it's a landscape. Call it 'Home?' Why?"

Paid Exhibitor: "Because there's no place like it."

LOOK FOR  
THIS CROSS

15c FOR 12  
2 FULL DOZEN  
FOR 25c

DEMAND  
AND GET  
GENUINE

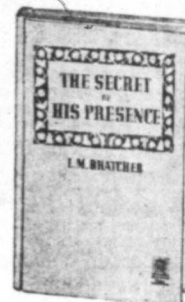


BAYER ASPIRIN

The Most Recent  
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Presence

L. M. Bratcher

\$1.50

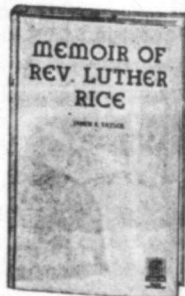


One of our ablest missionaries, Doctor Bratcher has given nearly twenty years of his fruitful life as a missionary to Brazil. He is now Corresponding Secretary of the Home Mission Board of Brazilian Baptists. The book is affectionately dedicated to Doctor F. F. Soren. The author writes out of very definite experiences of grace as he brings us the SECRET in which he finds love, hope, faith, joy, security, strength for witnessing, comfort and power.

Memoir of  
Reverend  
Luther Rice

James B. Taylor

\$1.25



A notable biography written in stately English which students and biographers must ever consult as a source volume. A reprint of the original published in 1841. It is well this invaluable material about "The Greatest American Baptist" be preserved. There are many pages of Rice's letters on personal, doctrinal and denominational subjects. Here are revealed his innermost thoughts, dreams, heartaches. You will be true to yourself by adding this book to your personal or home library.

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